windows of st. mary's

Spirit Lake, Iowa

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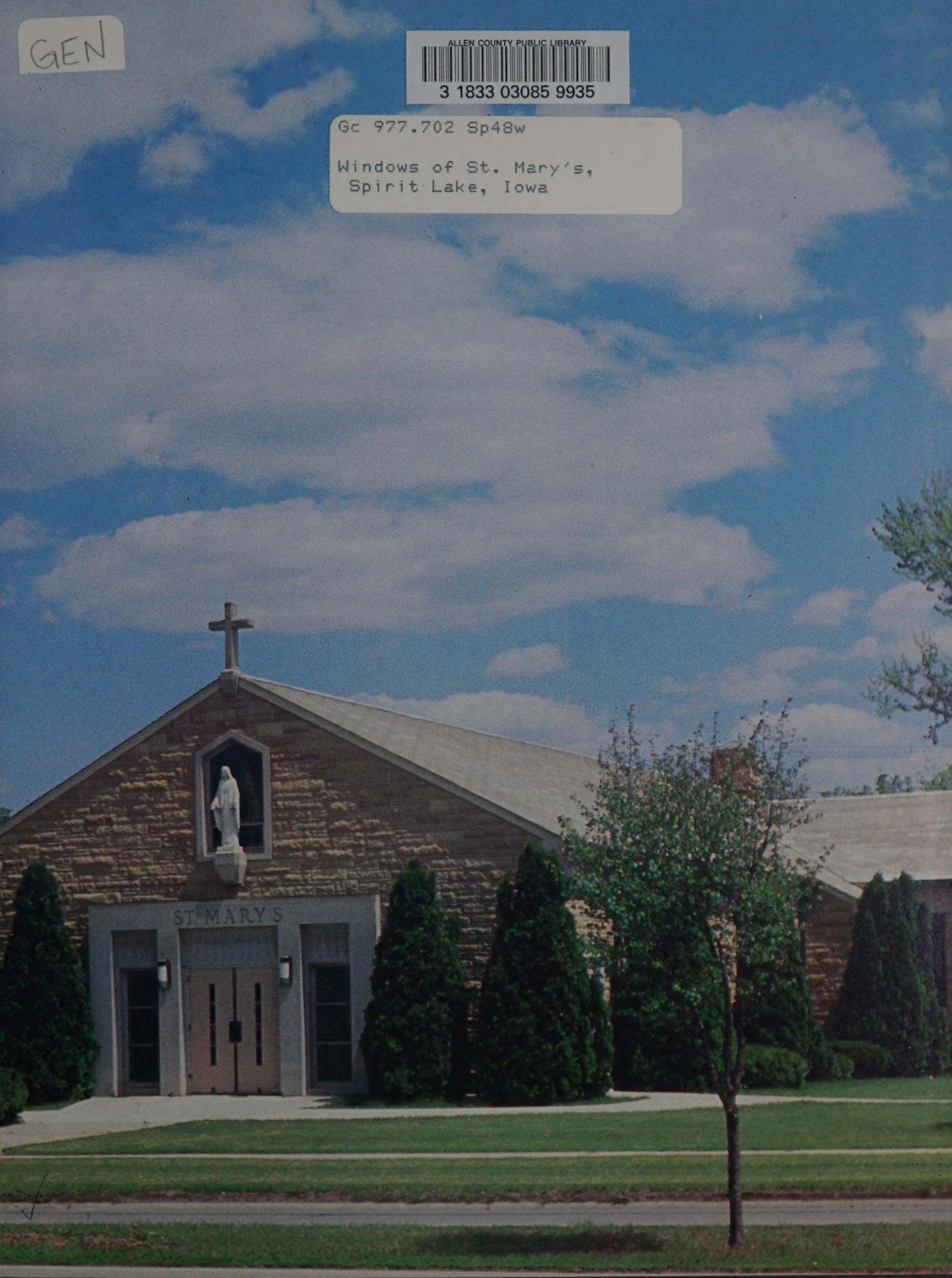
Windows of St. Mary's,
Spirit Lake, Iowa



CONTENTS

Window		Page
1.	The Creation	4
2.	The Redemption	6
3.	Birth of the Church	10
4.	Continuity of the Church	12
5.	Dawn of Faith in the New World	14
6.	Planting the Faith	18
7.	Radiating the Faith	22
8.	Establishing the Church in the New World	26
9.	Dawn of Faith in Iowa	28
10.	Establishing the Faith in the Sioux City Diocese	32
11.	The Pre-parish History of St. Mary's Church	38
12.	The Spirit Lake Parish History 1870-1914	42
13.	The History of St. Mary's and Its Pastors	46
14.	The Church of the Future	48
15.	The Sacred Heart of Jesus	50
16.	The Baptism of Christ	52
17.	Baptism and the Seven Gifts	54
18.	The Holy Family	56
19.	The Modern Christian Family	58
20.	Invitation Window	60
21.	The Peace Window	62
22.	The Music Window	64
23.	The Rosary Window	68
	Father Francis Staber & Brother Sylvester Staber	71
	The Altar	72
	We Build Upon the Past	73

windows of st. mary's

Spirit Lake, Iowa

Foreward

These windows are the ideas and creation of Father Francis Staber during his pastorate at St. Mary's (1958-1964). He was helped by his brother, Brother Sylvester Staber, S.J. The content of the windows was a mutual effort. They were brought to fruition by the artist, Mr. Gene Margraf of Winona, Minn., and the Universal Window Co. of the same city. They were installed from 1961 to 1965. These windows were made possible through the generosity of the parishioners of Spirit Lake, Iowa, and through the gifts given by several special visiting donors.

Since his installation as pastor of St. Mary's, Spirit Lake, Father N.J. Becker has dreamed of a booklet which would describe and explain the windows. When Father Becker asked me to undertake this task, I did not realize how much my work would be aided by the careful research already carried on by Father Staber and Brother Sylvester. In some cases, it was necessary only to check for accuracy of names, spelling and dates. I found, as, no doubt, Brother Sylvester had likewise discovered, that early records were not exact. Given a choice of two spellings, I arbitrarily chose one and tried to be consistent.

As for the windows themselves, any one who moves hastily around St. Mary's Church, viewing the windows, will miss much of their beauty and their significance.

As one enters the Church, the windows on either side invite to prayer and peace.

Beginning with the windows to the left in the main body of the Church, as we face away from the altar, we find 14 windows which really seek to summarize the history of mankind from the Creation and Fall of Adam and Eve to the fairly recent past in Spirit Lake, Iowa. The first nine windows deal with the Creation, the Fall, the founding of the Church and the labors of the early missionaries and explorers. The next five windows fittingly concentrate on the spread of the Church in the Sioux City Diocese and on its beginnings and growth in the Spirit Lake region. In all of these windows, the history of the Church is intertwined with the history of the United States.

After this, we find a few windows, bearing, not on history, but on certain aspects of our faith: the Sacred Heart Window, the windows in the Baptistry, the windows depicting the Holy Family and the modern family.

However, the viewing of the windows will be incomplete without climbing the stairs to the choir loft. On the stairway itself is the "Music Window" which certainly strives to tell the history of religious music. In the loft is the beautiful Rosary window with the mysteries of the Rosary portrayed in symbol.

It is hoped that after studying these windows with the guidance of the explanations found in this booklet, the viewer will leave the Church, inspired to live in such a way that in and through that life, the peace and love of Christ will shine forth!

Sister Honorata Hesse, O.S.F.

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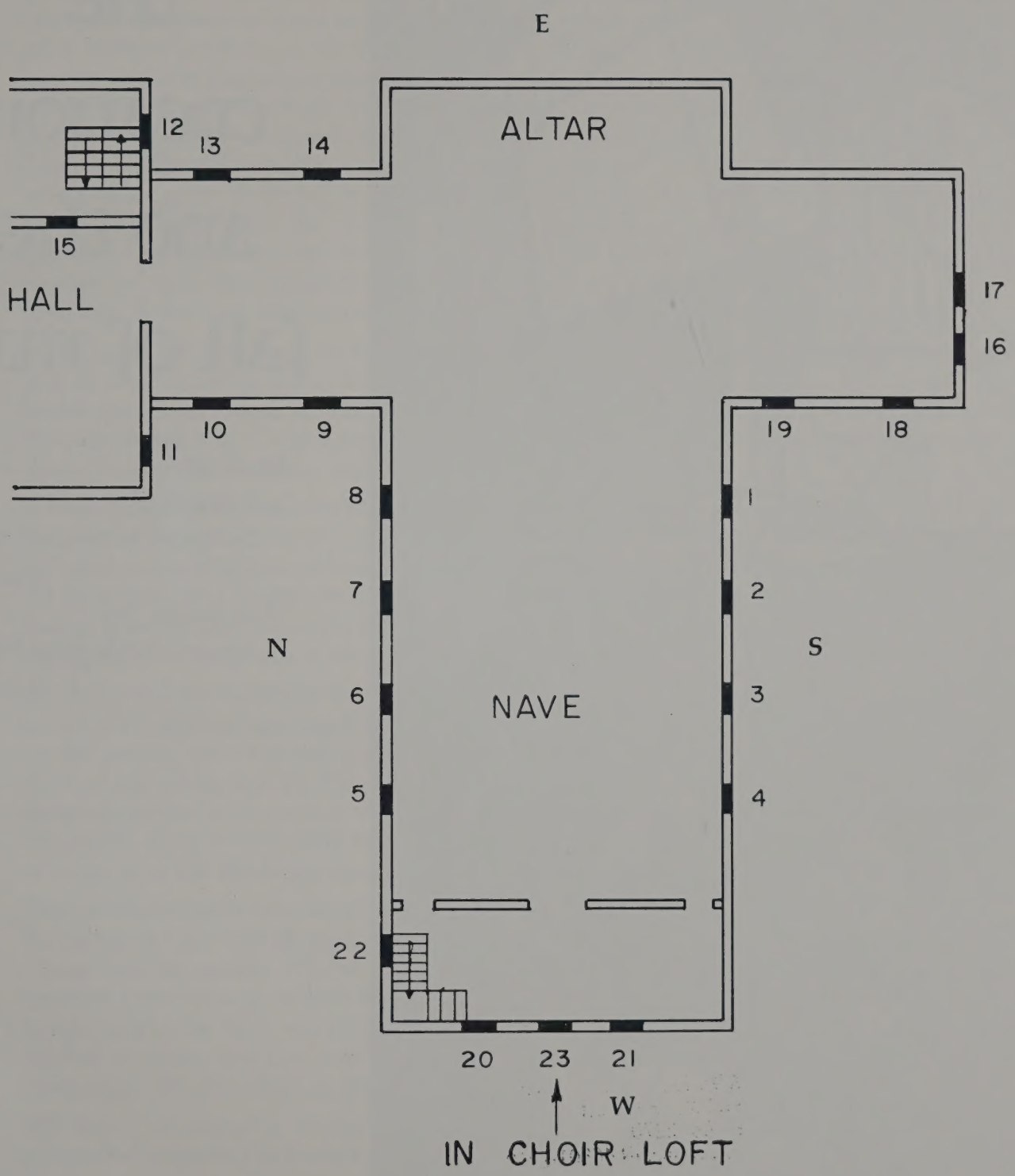
Guide to
Location of Windows



WINDOW NO. 1

the creation and the fall of man

SCRIPTURE:

"In the beginning
God created the Universe:"

Genesis 1

"Then God said, 'And
now we will make human beings'."

Genesis 1:26

In Memory of

DANIEL and CATHERINE SARAZINE

The Creation and the Fall of Man

This window is rich in both story and symbol. Since it is rather difficult to separate the one from the other, we will consider them both as we view the window, beginning at the upper left-hand corner. Here God is represented by the All-seeing Eye, and His power by the Hand with its creative finger stretching toward the works of His hand. The wings typify the great hosts of heaven and the sword brings into closer focus the Angels who fought with Lucifer and the Cherubim who guard the entrance to Paradise. Also coming from that creative Hand of God we see Adam and Eve, the Tree of Knowledge with its tempting fruit, and the four Rivers, named in Genesis as the Phison, the Gihon, the Tigris and the Euphrates. These four rivers water the Garden and make it fruitful beyond compare. The whole tragic story of the Fall comes to our mind as we see Adam and Eve in utter dejection leaving Paradise—and the armed Cherubim guarding against any return. The superimposed hour glass on the direction indicator over the Spirit Lake Region signifies the passage of time and links the Dawn of Creation with the here and now. So also, the fossilized Adam and Eve period touching down to the State of Iowa spans the centuries.

In the upper section we see the shadow from the Tree of Knowledge (alas for Adam and Eve and all of us!) floating across the world, its pernicious influence bringing sin in its wake. Sin brings the Great Flood, symbolized by the Dove returning to Noah's Ark. The rainbow reminds us again of God's solemn Covenant when He swore to man that He would never again destroy the world by water. *(Genesis 9:8-17)*

A huge glacier of ice is shown pushing inexorably toward Iowa and eventually across it. As it moves, it breaks off forests, pushes the earth in its path, and levels almost everything. On the right side of the State of Iowa, we see the Mississippi River, on the left the Missouri and the Big Sioux, and within the State, the Des Moines River. The state itself is covered with prairie grass while prehistoric animals graze alongside the buffalo of a later period, again signifying the continuity of the present with the past.

Sin destroyed the harmony existing between created beings, and so there is a constant war for survival against enemies of its own kind, even among brute animals. This is shown, not by the savage lion or preying tiger, but with a delicate, almost humorous touch, by the story of the Spider and the Fly—the Snake and the Frog. Even here, however, the centuries are spanned by the suggestion of a more peaceful era, as we see the deer, the squirrel and the chipmunk. Even the butterfly hovers about, and, of course, the Gold Finch, the State Bird of Iowa, is in the shrubbery and the Wild Rose, the State Flower, is in bloom.

Thus in this window the omnipotence of God is portrayed: His creation of the Heavens and the earth, of Man and all things. His All-seeing Eye had searched out Iowa, had seen the glacier and its results. Divine Wisdom had known of the Spirit Lake region. He had foreseen how, because of that first sin and its consequences, only by back-breaking labor would men bring the Iowa plains into subjection. Thus, although in a time far distant from the Fall of Adam and Eve, men in the fertile plains of Iowa would be carrying out God's injunction, "By the sweat of thy brow thou shalt eat thy bread!" *(Genesis 3:19)*

Still to be mentioned is the symbolism of Light and Darkness: notice how the Darkness grows and spreads, the farther away from God Mankind wanders.

WINDOW NO. 2

the Redemption of mankind

SCRIPTURE:
"God did not even
keep back his own Son,
but offered him for us all."

Romans 8:32

In Memory of
ELLA and FRANK FITZGIBBONS

The Redemption of Mankind

Color and light and shadow play an important part in this window. The first impression one gets is of brightness, since the central symbol is that of the Blessed Trinity. That God dwells in inaccessible light is suggested by the pure whiteness of the Triangle superimposed upon a circle of red and gold. The circle is a symbol of the eternity and perfection of God, and the triangle, of the Trinity; the hand at the peak, the Dove at the right, and the Chi-Rho at the left. These signify the Father, the Holy Spirit, and the Son, the Redeemer. Recalling the Scriptural description of God resting upon the Cherubim are the eyes and wings signifying the angels while the flames speak to us of the power, the majesty and the aliveness of God.

The scrolls of the Prophets and the Tablets of the Ten Commandments are to the left. The Jews had been an enslaved people, as the chains remind us. They became enslaved again, in the practice of idolatry. But hope in the Redeemer is always there, as the Star of David indicates. The story, however, is one of rising and falling, of false promises and outrageous presumption, as the Tower of Babel warns us.

Still sharing in the brightness coming from God Himself, we see in the upper right various reminders of God's care and concern for the Chosen People. First is the dove, bearing food to the Prophet Elijah, and the doorposts sprinkled with blood. These not only recall the Passover, but the bloody history of mankind.The Greek columns speak of the culture of Athens. This was, however, built on pagan beliefs and superstitions. This is indicated by the masks used in the Greek and Roman dramas and in the orgiastic rites of the pagan religions. To the left in parallel position are the five circles, symbolizing the five races of man: red, white, yellow, black and brown.

Below the central circle are two small inverted triangles inscribed with the letters "A" and "E." A bright red apple to the right of the triangles reminds us of how the sin of Adam and Eve brought suffering, darkness and death to the world.

Directly underneath, two rays extend to either side. The one to the left enshrines, as it were, a synagogue and the Menorah candelabra; it speaks of the Chosen People. To the right, the rays extend to the crowns of the three Wise Men: Balthasar, Caspar and Melchoir,thus bringing the Gentiles into the light of Christ.

In the mid-center is the golden representation of the House of David. Inscribed in monogram at the top is the word *Maria*. Directly below this inscription are three doors, all of which symbolize Christ. The one on the right with its symbol of man shows the humanity of Christ. The one on the left bears the circle, a symbol of Divinity, while the central door has the Cross, the sign of Redemption. All of this is spelled out for us by the words, "Emmanuel, God with us" written in the center, "Priest" to the right and "Prophet" to the left.

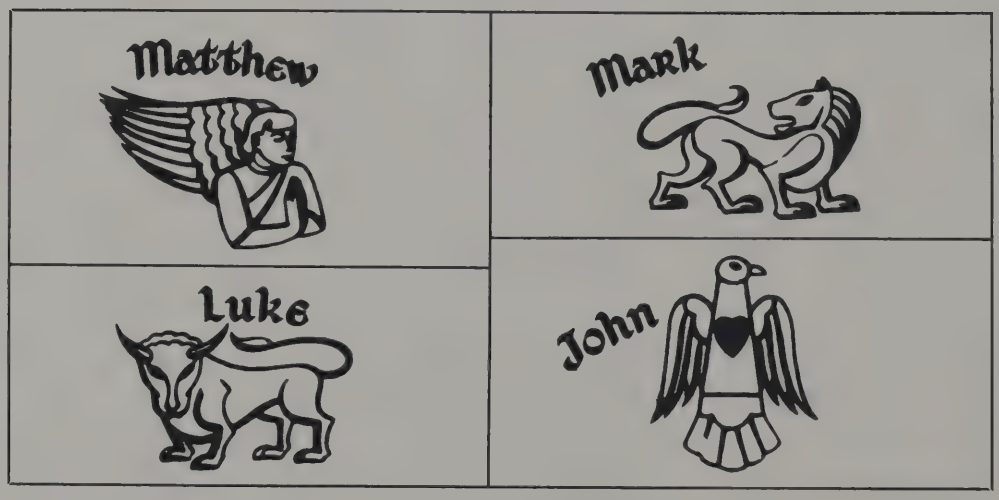
This would seem to be enough for any one window, but there is more. In the lower central section is a large Cross. Over it is draped a priestly stole, speaking of both sacrifice and authority. The Cross is planted on the earth (a semi-circular globe) and on either side of the

Cross is a priestly hand raised in offering. The right hand supports the chalice surmounted by the white host.

From the dark wood of the Cross come forth the leaves signifying life and the fruits of Redemption in Christ. The hand, holding the pierced heart reminds us of the message of Christ ringing down the ages, but spoken so poignantly to St. Margaret Mary: "Behold this Heart which has loved men so much!"

To the left of the Cross, illustrating the triumph of the Cross, we see Satan languishing amid the fires of Hell. To the right below the pierced heart which signifies love and mercy, are further symbols linking Divine Justice and Mercy. The psalmist himself has said, "Mercy and truth have met together. Justice and peace have kissed." And below the wounded Heart we see the scales of Justice, the sword of Truth and the olive-branch of Peace.

Although filled with many beautiful symbols, this window emphasizes especially, the goodness of God poured out upon the world in the person of His Son, our Lord and Savior Jesus Christ. In color, in symbol and in picture, it re-echoes the words of the Exultet, "O happy fault, to have brought us so great a Redeemer!"



Each Gospel writer has a symbol: A man for *Matthew* because he begins his gospel with the human ancestors of Jesus; a lion for *Mark* because his gospel begins with the fierce preaching of John the Baptist. *Luke's* symbol is the ox (an animal of sacrifice) because his gospel begins with the sacrifice of Zachary; *John* is symbolized by the eagle because he stresses the Word from above Who became a man.

the Beatitudes

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

Blessed are the meek,
for they shall possess the earth.

Blessed are they who mourn,
for they shall be comforted.

Blessed are they who hunger and thirst for justice,
for they shall be satisfied.

Blessed are the merciful,
for they shall obtain mercy.

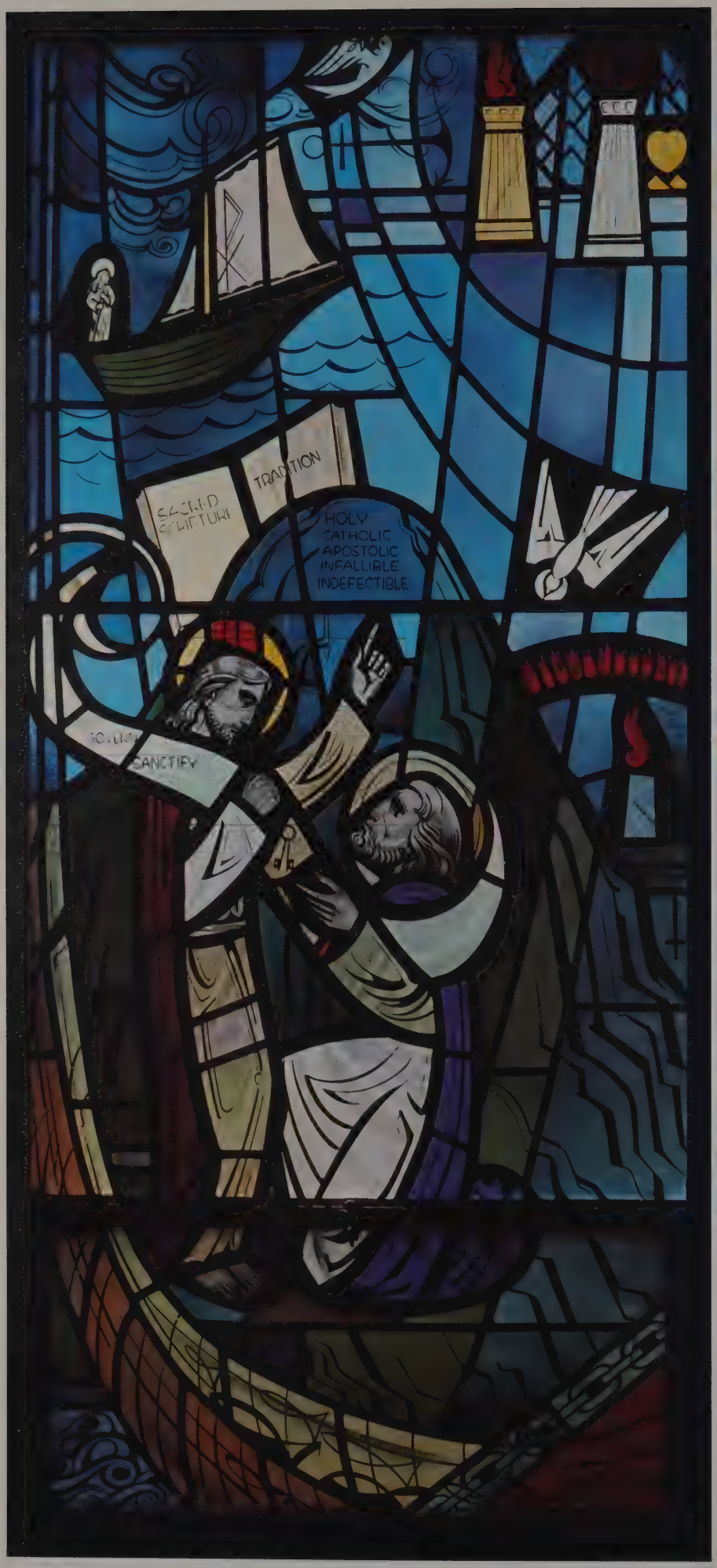
Blessed are the clean of heart,
for they shall see God.

Blessed are the peacemakers,
for they shall be called children of God.

Blessed are they who suffer persecution for justice' sake.
for theirs is the kingdom of heaven.

Blessed are you when men reproach you, and persecute you,
and speaking falsely, say all manner
of evil against you, for My sake.

WINDOW NO. 3



the Birth of the Church in the World

SCRIPTURE:
"And so I tell you, Peter,
you are a rock,
and on this rock foundation
I will build my Church,
and not even death will ever
be able to overcome it.

Matthew 16:18

In Memory of
FRED and ANTOINETTE VERSCHOOR

The Birth of the Church in the World

Following chronologically from the second window which speaks of Redemption, the third window emphasizes the foundation of the Church.

The dominant picture shows Christ, holding the scroll of authority upon which are imposed the keys. The end of the scroll is wrapped about St. Peter, forming his halo, as he kneels before the Lord.

The foreground resembles the prow of a boat while the background is shaped like a rock on which are inscribed some of the attributes and marks of the Church. The Church is Holy, Catholic, Apostolic, Infallible and Indefectible.

The Church is holy, because its founder, Jesus Christ, is holy; because it teaches a holy doctrine, and produces the fruit of good works and holy lives. The Church is Catholic or universal because it is meant for all men. The Church is Apostolic because it is founded upon the Apostles. The Church is Infallible, because, in her role of Teacher, guided by the Holy Spirit, she teaches the truth without error. The Church is indefectible; i.e., it will persist until the end of time and never lose its essential characteristics. It will never become different from what it was originally, never become corrupt in faith and morals, nor lose the Apostolic Hierarchy or the Sacraments.

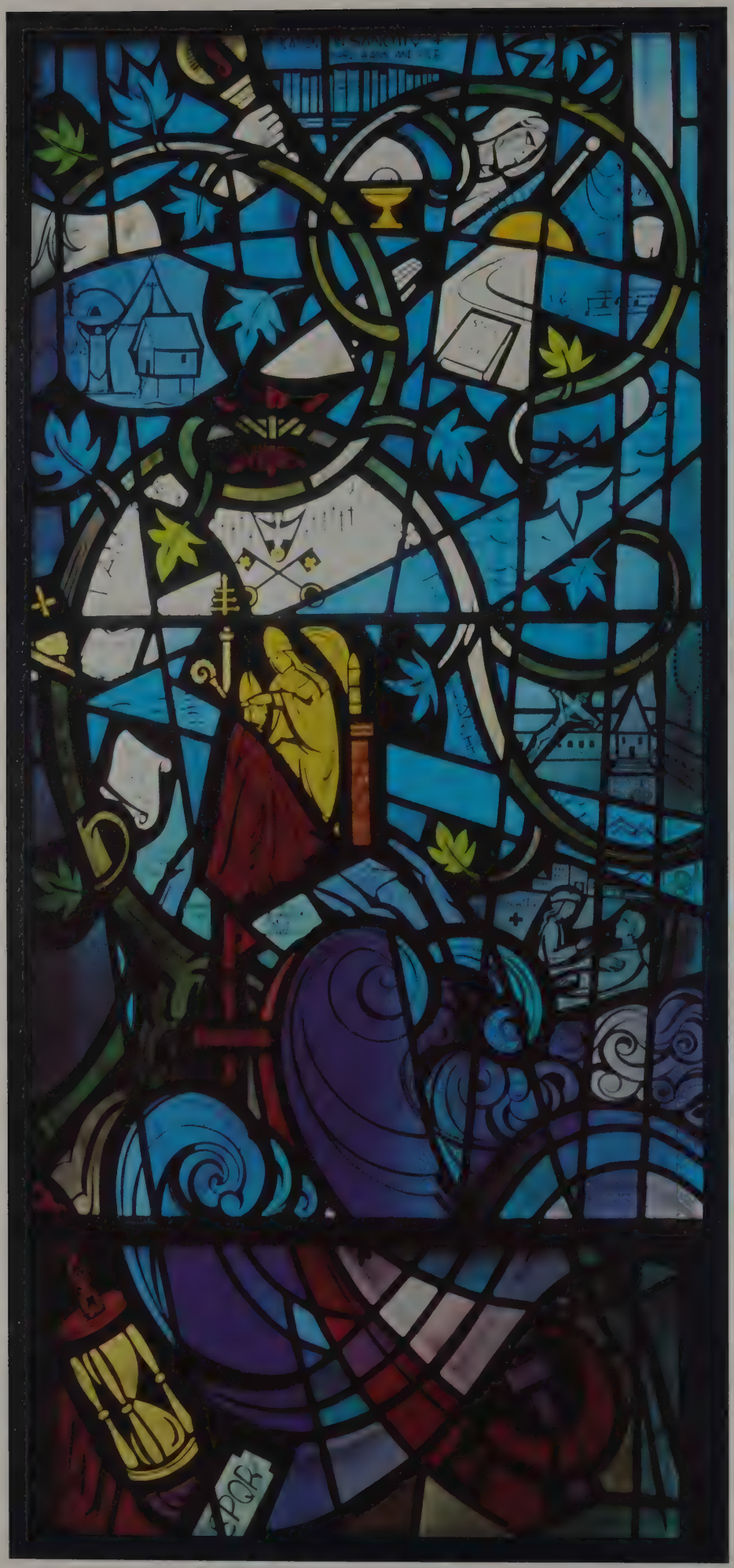
From the rock mentioned above comes forth a strong pillar representing the Church, and in the upper left hand corner is the small but powerful symbol of the ship of the Church with St. Peter at the helm.

In the upper central portion, in the right hand corner and moving down the window on the right there are many symbols. The Dove reminds us of Noah and the flood and the Covenant, but also symbolizes the abiding presence of the Holy Spirit.

The pillars represent the Gates of Heaven, and bear symbols of Eternity, Charity, and the eternal values. The twelve flames speak of the twelve gifts of the Holy Spirit: charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency and chastity.

The anchor has long been a symbol of hope, while the waters at the base of the rock signify the trials and persecutions that have afflicted and will continue to afflict the Church.

In the center back and behind Peter, the upside-down Cross indicates the way Peter died. This brings us back to the central theme of the window: Peter receiving the keys from Christ who says to him so solemnly: "Thou art Peter and upon this rock I will build my Church and the Gates of Hell shall not prevail against it."



WINDOW NO. 4

the continuity of the church

SCRIPTURE:
"I am the Vine;
you are the branches."

John 15:5

In Memory of
MRS. JESSIE REID MARTIN

The Continuity of the Church

Although at first glance a hodge-podge of picture and symbol, the window does carry the idea of the spread of Christianity. At the very top of the window are the words: "Education in sanctity through rank and file" and that conveys the message of the window.

In addition, the dominant picture, centrally placed, is of a pope seated on his throne consecrating the bishop kneeling before him. Above are the keys, symbol of papal authority with the Holy Spirit hovering over all. This reminds us that education in Catholic doctrine is the work of the Church. This fact is emphasized by the panes surrounding this picture, all stressing education through the Church. To the left we see the main means of spreading the Faith spelled out: Inculcation of Christian Doctrine and in nearby segments, the various ways of doing that: 21 Councils of the Church (obviously pre-Vatican II) another "Catechism" and a third, "Clarification of Church doctrine." This latter is surely the work of the Councils and also of the Popes through their various pronouncements and encyclicals. Obviously, all the Popes could not be mentioned here, so a few were selected: Gregory XVI, perhaps for his work with Church music, and on another pane we find the names of Pius X, Benedict XV, Paul VI, and, in larger letters, John XXIII. Around the central picture are inscribed the words, "I am the Vine; you are the branches."

Moving upward to the left of the window, we see a friar standing in the foreground and behind him are the dwellings of native Americans visited by missionaries: the igloo, the tepee, and the equatorial houses built on poles.

In the center is a bookcase, for books certainly played an important part in the education of the "rank and file." More emphasized through brightness and color, the Host and the Chalice reminds us of the part played by the Sacraments in the spread of Christianity. To the right is the worn and suffering face of a man, typifying all humanity. He is bending down to see the various means of sanctification offered to him, illuminated by Christ, the Sun of Justice: Prayer—see the folded hands; the rules of one's state of life whether that be clergy, religious, married or single—see the book of rules, labeled "State of Life."; Penance —note the instruments of penance: the scourge, the glass suggesting abstinence and fasting, the musical notations, reminding us of the psalms, perhaps here, especially, the Penitential Psalms.

Continuing down the window now, following the growth of the Vine are shown other means of spreading the faith: religious houses, seminaries, cloistered enclosures, the Sacraments, the works of mercy, Prayer, the Rosary. Particularly emphasized is caring for the sick.

Directly below the central figure of the Pope and linked to it is a red "P" and, lest this prove an enigma to us, the name Peter is inscribed on it. Beating against Peter and so against the Church are huge and violent waves. The Hour Glass to the left represents the passage of time. Nearby are the letters "SPQR"—reminder of the dreaded power of imperial Rome: "*Senatus Populusque Romanus*—The Senate and the Roman People." Here the words serve to remind us of the earthly powers that flourish and fall, while the spiritual powers of the Church will last till the end of time. Buoyed up by this optimistic note, we can look with calmness and courage at the symbol of Communism, the hammer and the sickle. Faced with this enemy without our gates, we remember that Greece fell, and the Roman Empire is no more, but the Church lives on. And we take heart.

WINDOW NO. 5

the dawn of faith in the world

SCRIPTURE:
"Other sheep I have
that are not of this fold.
Them also I must bring."

John 10:16

In Memory of
MR. and MRS. JOSEPH SCHNEIDAWIND

The Dawn of Faith in the World

The dominant thought offered by this window is the Presence and Power of the Church—sometimes going underground in times of war and persecution, sometimes seeming to be arm-in-arm with the Heads of State. But always, the Church is there—strong, enduring, immovable as the Rock on which it was built. All this is symbolized by St. Peter's Basilica and the Papal Tiara. Above and back of St. Peter's, the swords and spears suggest the wars that attacked European civilization and the Holy See. We are reminded, too, of the Crusades, those military expeditions that took place with Papal sanction during the 11th, 12th and 13th Centuries for the purpose of recovering the Holy Land from the Moslems.

The window, as we study it beginning at the top, emphasizes that the cultural, economic and political systems may come and go, but the Church will remain. We see, top center—the Viking Warrior and the Viking ship, sailing near Britain, represented by the Magna Carta, signed by King John in favor of the English barons in 1215. Below that, the Fleur-de-lis reminds us of the greatness and glory that was France. The Crown of Charlemagne speaks not only of his great accomplishments but also of the power and influence of the Holy Roman Empire. The castle and turret, the peasant and the ancient plow recall to us the widespread system of feudalism and serfdom. During all these centuries, throughout all these political changes, the Church was a civilizing and beneficent influence.

But other historical events, nearer to our time, also helped the spread of Christianity. This is indicated by the map of Africa and Asia in the upper right-hand corner, on which are shown symbols of various events that shaped history: The Crescent speaks of the spread of Islamism, and the Cross, of the Crusades. The skeleton hand rather graphically recalls various plagues, especially the Black Death which decimated Europe. The invention of the Printing Press was easily one of the most earth-shaking events the world had experienced.

The pillars speak of Roman and Greek culture and their profound influence on Christianity. The broken pillars tell us that even those powerful states perished—although some survivals of their influence still remain, as, for example, the Alneid, the Tables of the Roman Law. The Cross reminds us Christianity is still flourishing and the lamp suggests both the light of Christianity and the lamp of learning. This lamp was kept lighted for centuries by the monumental efforts of the monks.

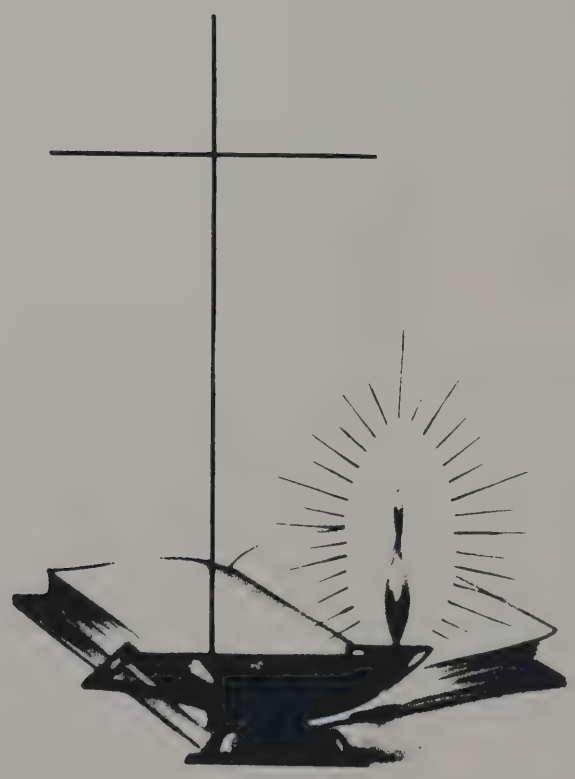
The bottom right-hand corner shows us Christopher Columbus sailing for the New World, and the Mercator map with its distortions of longitude and latitude depicts some of the navigational accomplishments of history: the INS Corterealis suggests the islands off the coast of Newfoundland discovered by the two Cortereal brothers, Gaspar and Miguel, two adventure-loving Portuguese gentlemen. Gaspar sailed to the New World in 1500 and did not return. Miguel, in 1502, went in search of him. Neither brother was ever heard of again.

Also mentioned here are the ships of the Cabots: John (1450-1498) who explored Newfoundland and Sebastian (1476-1557) who was a famous navigator. Ponce de Leon (1460-1521) who searched for the Fountain of Youth and discovered Florida instead.

Magellan, (1480-1521) who sailed around the world, and below these names, we see the three ships of Columbus: the Pinta, the Nina, and the Santa Maria.

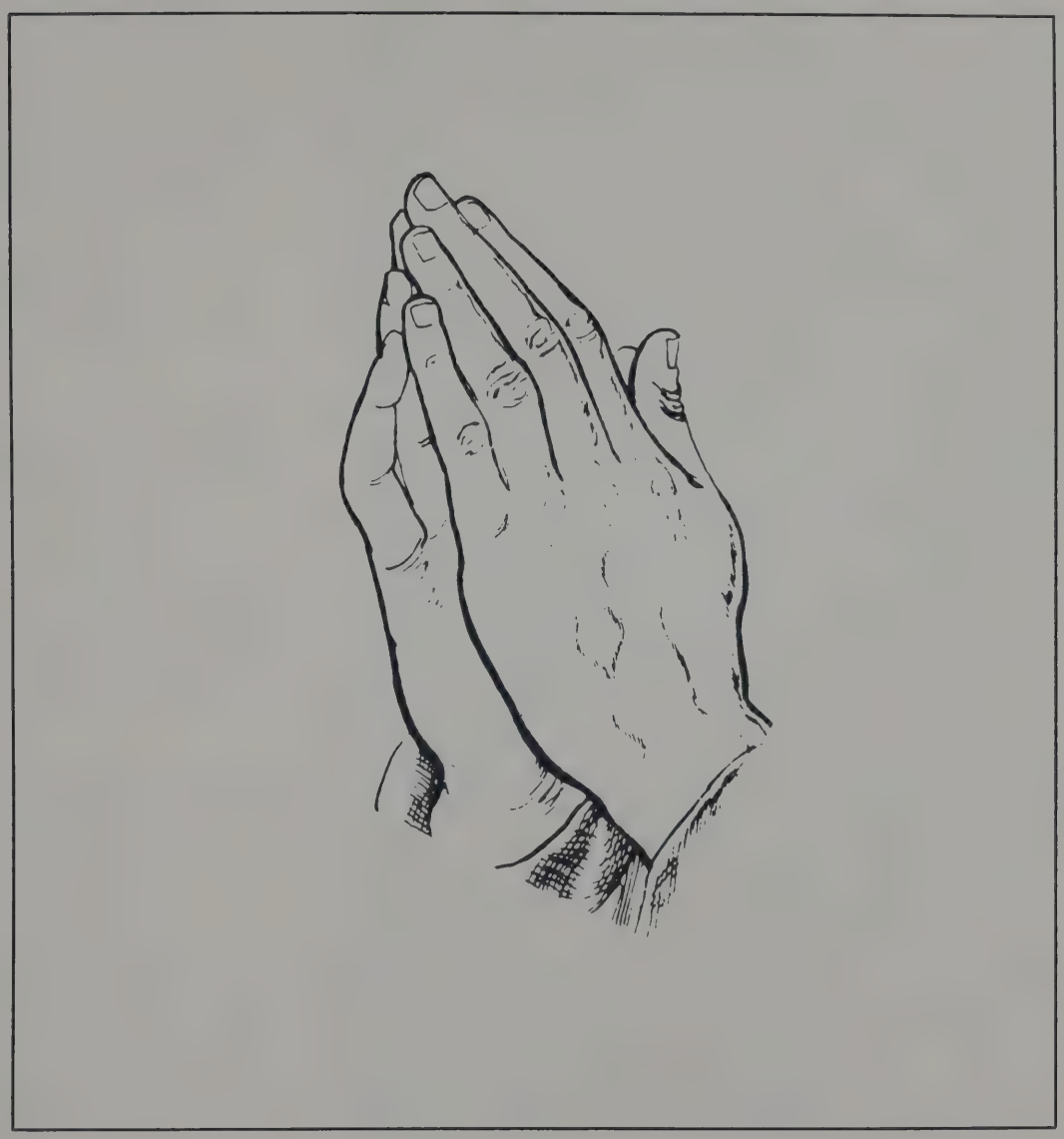
Near the map, some marine life is shown, and to the left, following logically from the explorers listed above, we see the Aztec plate, symbolizing the Aztec culture of Mexico and, above the plate, some products of the New World: corn, tobacco, cucumbers, potatoes, and tomatoes.

The growth of Christianity is surely the main theme of this window, for, while great and powerful political states flourished and then died, the Church not only lived, but grew rapidly and the faith was carried to new lands by the Christian missionaries who accompanied the explorers mentioned above.



Virgin Mary

Down through the centuries, the Blessed Virgin Mary has always held an honored position in the hearts of Catholics and in their churches. Although the history of devotion to the Mother of God is almost cyclical, times of great devotion alternating with periods of more moderate and tempered veneration, her intercessory powers have always been recognized. As Mother of God and as the first Christian, she holds a unique position in the Church.



St. Joseph

For centuries, St. Joseph has been honored in a special way by the church. Spouse of the Virgin Mary, foster-father of Jesus, he is acclaimed as Patron of the Universal Church. Just as in the days of famine in Egypt, people were told "Go to Joseph and do all that he shall tell you," so today, in many churches, the altar and the statue of St. Joseph remind us that we, also, should "go to Joseph" with our problems and our needs.

WINDOW NO. 6

planting the faith in the new world

SCRIPTURE:

"Go, then, to all peoples everywhere
and make them my disciples."

Matthew 28:19

MIKE O'DEA and FRANCIS KUHN

Planting the Faith in the New World

Certainly the theme of this window is "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." *(Matthew 28:19)* Certainly, also, any window that tries in its limited space to depict North America as well as Greenland, the Bahama Islands, Puerto Rico, and the Atlantic and Pacific Oceans has undertaken an ambitious project. And when, in addition, it endeavors to span the centuries from 1112 to 1784, it becomes a task of immense proportions.

What is depicted here in a "bare bones" fashion is the story of the heroic efforts of the missionaries to the New World. Although many religious communities sent missionaries—communities such as the Recollects, the Capuchins, the Dominicans, the Sulpicians, and others—two Orders, the Jesuits and Franciscans, exercised a major influence in the New World. The Jesuits worked predominantly in the Northwest and East, the Great Lakes region, the northern plains, the Pacific Northwest with some activity in the Southwest and central United States. The Franciscans worked in Alaska, the Floridas, the South, the Southwest, and in California.

That "the blood of martyrs is the seed of Christians" was as true in the history of North America as in the annals of pagan Greece and Rome. So this window is rich in the names of missionaries and the dates of their martyrdom.

The window itself is the compressed outline of the North American continent along with Greenland, the Bahama Islands, Puerto Rico and the Atlantic and Pacific Oceans. Superimposed upon this outline are the names of missionaries and Christian explorers. Beginning in the upper left hand corner, we find the shield with its large tree, symbol of growth, and above it, the Papal Cross and Scepter, symbol here of the Church. Above, in the extreme left hand corner is commemorated the coming of the Franciscans to remote Alaska in 1779.

The Vikings who first came to Greenland brought the faith with them as we see in the upper right hand corner where the Papal Tiara is superimposed on Greenland. Already in 1112, Pope Paschal II erected the See of Gardar in Greenland and Vinland. The first Bishop was Eric Gnupsson.

Now let us move down the eastern shore of North America. The canoes here remind us of the activity of the explorers, as does the date, 1534, and the name of Jacques Cartier who discovered the St. Lawrence River. In 1535, the Quebec mission was established. Thirty years later, in 1568, Quebec became the See of the First Bishop.

In 1633, the Capuchins founded Missions on the Penobscot River in Maine. Earlier, in 1634, Father Andrew White, S.J., and his companions had established the first church, St. Mary's, on the Potomac River in present-day Maryland, near Washington, D.C., among the Anacosta Indians.

We move now into the region in upper New York and southern Canada made famous by the Jesuit Martyrs of North America. In 1642, Brother Rene Goupil, S.J. was killed by the Mohawk Indians as he baptized an Indian child. At this same time, Father Isaac Jogues was badly mutilated. Although rescued by Dutch Calvinists and taken back to France, Father

Jogues returned to this area and was martyred near Ossernenon, N.Y. together with Brother John Lalande. Their fellow Jesuits, namely Fathers Gabriel Lalemant, Jean de Brebeuf,Charles Garnier and Noel Chabanel—all laboring in southern Canada—also gave their lives for Christ. In 1673, Father Louis Hennepin, a Franciscan, was at Niagara Falls, and in 1679, he founded a mission there. The depiction of a priest being shot recalls the killing of a Jesuit, Father Sebastian Rale, in 1724. The churches in flames remind us of the historical fact that many French Catholic Missions were burned by English soldiers between 1648 and 1844.

As we turn toward the north and central areas and the Great Lakes region, we find that Kateri Tekakwitha gets special mention. Known as "The Lily of the Mohawks" she was noted for her holiness. Her cause was introduced at Rome in 1926, and she was canonized in 1979.

This north central area is noted for the voyage of Marquette and Joliet. Joliet was the official representative of the French Government, here to search for the South Sea. Both he and Father Jacques Marquette were experienced cartographers.

In the meantime, on the heels of Columbus, the Spanish missionaries had begun work in the Caribbean Islands and in Mexico. They worked their way north to lower California, Arizona, Texas, Kansas, back to California and on farther north, eventually reaching Alaska.

In our study of the window, however, we are at the lower right hand corner, where Christopher Columbus is pictured standing on the Bahamas and Puerto Rico, looking toward continental North America. When in 1492, Columbus discovered the New World, Father Pedro de Arraynas, a Spanish Franciscan, said the first Mass in what is now the Bahama Islands. Five years later, in 1497, a group of English Catholics under Jean Sebastian Cabot came to northern North America.

The real missionary work by the Spanish began under Bishop Alonzo Mannso, a Dominican, who became Bishop in San Juan, Puerto Rico in 1511, and established missions in Yucatan and Panama, then in Mexico, among the Aztec Indians. The sword, altar and pyramid are symbols of the Aztec religion and culture. The following statistics show the rapidity with which the Faith spread in this region. In 1519, the faith was planted in Mexico; in 1521 Cortez conquered Mexico. The first Mission was set up in 1523. By 1530, Mexico had its first Bishop. By 1531, over 9,000,000 people had been baptized. In 1546, Mexico became an archdiocese with ten dependent or suffragan dioceses. The Coat of Arms emphasizes the importance of Mexico in the Christianization of the New World.

The Floridas, under Spanish rule, then English, and later, Spanish again, were Christianized by the Spanish missionaries. The first Catholic parish was established at St. Augustine, Florida, in 1563. In 1598, the first Catholic school was organized and in 1616, the first Catholic hospital, as the picture in the Florida area signifies. Bishop Cauleran of Cuba (see the tip of Florida) ordained the first priest for the area which is now the United States.

As we move across the southern part of the United States, we find the name of De Soto,

who discovered the mouth of the Mississippi River. He baptized his Indian guide in 1640 in the Acmulgee River near present-day Macon, Georgia. This was the first recorded Baptism in the United States.

In 1724, the Ursulines came to New Orleans and eventually conducted a school, a hospital and an orphanage there.

In 1730, Father Antoine Senet, S.J., and 20 soldiers were burned at the stake by the Chickasaw Indians in what is now Mississippi. The picture of a man being burned at the stake portrays this event, and the picture at the upper right commemorates the other missionaries, Spanish and French, as well as Catholic lay people, who died for Christ.

The Jesuits and Franciscans worked in the same area in the southwestern United States. In 1541,the Franciscans came into Texas and Kansas with Coronado. In central Kansas, near Lyons, Coronado and his companions were killed along with Father Juan de Pedilla, a Franciscan,and the Proto-martyr of the United States. Father de Pedilla's two companions, Father Juan de la Cruz and Brother Louis Descalona died near Pero, New Mexico.

Father Eusebius Kino, S.J., a map-maker and great organizer, is fittingly pictured on horseback as he must have been constantly on the move to establish the 19 missions credited to him and his fellow Jesuits. Born in 1645, he died in 1705 and is still remembered for his missionary endeavors, especially for the establishment of the Mission of San Xavier del Bac near Tucson, Arizona.

Pictured being tomahawked, probably near Corpus Christi in Texas, are the Dominicans: Father Diego de la Cruz, Fernando Mendez, Juan Ferner, and Juan de Mina.

In 1685, after the death of La Salle in Fort St. Louis in Texas, the Franciscans: Aenbuis, Membre, Marimus, Le Clerq, and the Sulpician, Father Chefdeville, were all killed.

Typifying the courageous and undaunted spirit of Spain, Mexico, and Texas is the Alamo.

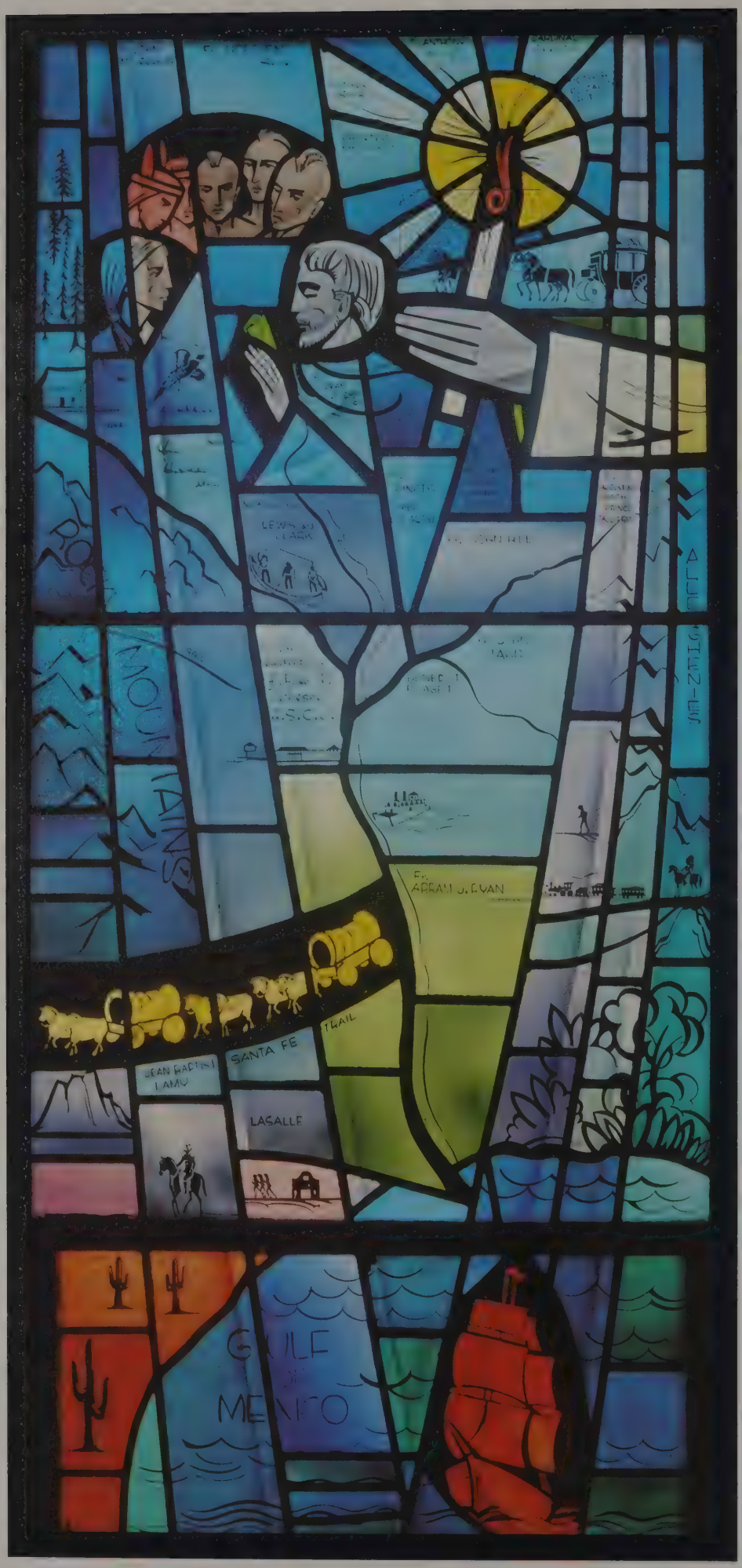
The Jesuits had begun missions in California in 1699. In 1767, when the Jesuits were expelled from Spain and Spanish possessions, the Franciscans took over these California missions and extended them even farther north. Famous among the Franciscans was Father Junipero Serra, OFM, who founded 20 missions between 1770 and 1781.

Considering all the missionary work in California credited to the Jesuits and to the Franciscans, it is surprising that it was the Carmelites who said the first Mass on the West Coast, in San Francisco, in 1602.

Proceeding up the coast, we come full circle, as it were, and we find the Franciscans, active in Alaska in 1779.

One gets so involved in naming names and giving dates, in trying to give all possible credit to all possible people, one gets caught up in statistics and tends to lose sight of the tremendous charity, the love of God and men that inspired these missionaries to leave their homelands for the hardships and rigors of these early days, facing as they did almost certain martyrdom and realizing that, in all probability, they would never again see their native land. How grateful we should be to these great men for we, indeed, reap the fruits of their prodigious labors.

WINDOW NO. 7



Radiating the faith throughout the world

SCRIPTURE:

"Then we can preach the
Good News in other countries."

2 Corinthians 10:16

In Memory of

THE RESCH FAMILIES

Radiating the Faith Throughout the World

As we view this window, we are awesomely aware of the vastness of the America which had yet to be settled and Christianized. The feeling of movement is in the rivers: the Mississippi, the Missouri, the Ohio and the Wisconsin—rivers to be traversed by canoe, raft or steamboat. We get that same feeling of movement in the rough-hewn trails of the Oregon, the Santa Fe and the Cumberland Road. There is movement again in the stage coaches, the Conestoga Wagon, and the horseback riders.

Although many settlers were motivated by a desire for freedom or economic security or a zest for adventure, most of them were also men and women of strong faith. Certainly, among these daring pioneers were missionaries whose one aim was to carry the Good News of Jesus Christ to the natives.

In the upper right hand corner, we see the torch of faith being held aloft and coming out from its flame as rays of light, are some of the great religious leaders of these early days; leaders who carried the torch of faith to others. Here I shall at least try to highlight their contributions to the life of the Church.

Orestes Brownson, 1803-1876, convert, philosopher, writer, was the first of the distinguished converts in America. An intellectual giant, he showed his genius as theologian, philosopher, litterateur, and historian.

John Dawson Gilmary Shea, 1824-1892, although admitted to the bar, was deeply interested in history. He wrote or edited more than 250 titles. Shea's great work, which earned him the title of Father of American Catholic Church History, was his 4-volume: *History of the Catholic Church in the U.S.*, on which he was working at his death.

Father Anthony Kohlmann, born in Alsace, 1771, died in Rome in 1836. While Rector of St. Peter's in New York in 1813, Father Kohlmann agreed to return goods stolen by a penitent. The owner, James Keating, urged the court to compel Father Kohlmann to reveal the name of the penitent, but four Protestant judges of the Court of General Sessions upheld Kohlmann's defense of the secrecy of the Confessional.

Mother Elizabeth Seton, 1774-1821, was foundress of the American Sisters of Charity. Of colonial stock and distinguished background, she was active in the Episcopal Church and was known as the Protestant Sister of Charity. In 1794, Elizabeth married a wealthy young merchant, William Seton. They had five children. Upon the death of her husband in Italy, Elizabeth returned to the United States and in the face of formidable opposition, she became a Catholic. She was invited by Father Dubourg of Baltimore to establish a school for girls there in 1807. A short time later, she was given permission by Archbishop Carroll to receive members into a Community of Sisters. This holy woman was canonized by Pope Paul VI September 14, 1975.

James Cardinal Gibbons, 1834-1921, son of immigrant Irish parents, was consecrated bishop at the age of 32; he became Cardinal twenty years later in 1886. He had to deal with most of the stormy controversies of the day. He succeeded in warding off repressive action from Rome that might have done serious damage to the relationship between Church and State. His accomplishments were prodigious: he was a spiritual guide for

the men of his time. He ordained 2,471 priests and consecrated 23 bishops. He founded the National Catholic War Council, fostered the Society of Maryknoll, wrote numerous articles and authored five books, the most famous being *The Faith of Our Fathers*. He was the last of these great giants of the early American Church and, at his death, the world mourned.

As we look now to the upper left, we see various birds, cacti and other flowers and plants. Then we find the name Father Pierre De Smet, S.J. This smiling, rotund priest, a native of Belgium, entered the Society of Jesus in Maryland in 1821. For 30 years he labored for the Indians in Missouri, Iowa, Nebraska, Kansas and Wyoming, in Utah, North and South Dakota, and in Montana, Oregon, Washington and even in Canada. A promoter of the Indian Missions, a procurator for them, he crossed the Atlantic 16 times, traveled over 250,000 miles. He is, however, perhaps best remembered because the Indians loved him so much.

Near Father De Smet's name, and fittingly so, is a circle of Indian Chiefs, not all Catholics, but all important in the history of the relationship between Indians and the white man. In this window are shown Red Cloud, the Catholic Sioux Chief who made peace with the white man, White Cloud, Sitting Bull of the Custer Massacre area, Chief Chigagou, after whom Chicago is named, and who in 1710 defended the Catholics, Red Bird and Black Hawk. Among other devout Indians must be placed "Old Ignace" who was responsible for bringing the "Blackrobe" to the Flathead Indians.

There are other notables named in this window. At the far right, we find mention of the Allegheny Mountains which marked the boundary between the "Civilized East" and the wild and untamed West. Near here is the name of Father Augustine Smith Gallitzin. In Laux's *Church History* he says of this man that he was a Russian Prince who "gave up the idea of journeying through the States and entered St. Mary's Seminary." After his ordination, Father Gallitzin labored in various places in Maryland under the name of Augustine Schmet (now Smith). Then for 41 years this man labored indefatigably in the mountain country of western Pennsylvania, spending his own inheritance for the people he served.

Several explorers are recognized: La Salle, 1643-1689, the discoverer of the Ohio River, who also named Louisiana. La Salle met a tragic death at the hands of Indians on the plains of Texas.

Lewis and Clark, 1803-1805, followed the Missouri up to its source, and then went down the Snake and Columbia Rivers to the Pacific Ocean. It is interesting to note that they stopped for a council with the Indians at Ft. Calhoun, afterward called Council Bluffs. Later, this village was moved downstream to its present site.

Jean Baptist Lamy's name is fittingly inscribed alongside the "Santa Fe Trail," since he did so much to re-establish the Faith among the Indians of that territory.

Father Charles Van Quickenbourg, S.J. was a zealous missionary who, in 1823, as superior, brought the first Jesuits to the Middle West, particularly to Florissant, Missouri, where for so many years, a Jesuit Novitiate flourished.

Blessed Rose Phillipine Duschesne, 1768-1852, was a religious of the Sacred Heart who came to St. Louis in response to the pleas of Bishop DuBourg. Here she worked in close

collaboration with the Jesuits and founded several schools. She was over 70 years old when she took up work in Indian Territory. The Indians called her "Quah-Kah-ka-num-ad," "Woman Who Prays Always."

Father Francois Pinet was the first resident priest of Chicago and founder of the Mission of the Guardian Angel. He labored among the Indians with unusual success, establishing the mission of Cahokia about 1700.

Father Gabriel Richard, 1767-1832, carried on his apostolate very successfully in Wisconsin and Michigan. He established schools in Detroit, was instrumental in founding the University of Michigan at Ann Arbor (1817) and he served there as Vice President and Professor. In 1823 he was elected to Congress. His efforts and his success were monumental but, unfortunately, too soon forgotten.

Rev. John Hill was a Dominican, whose missionary work earned him the title, "Apostle of Ohio." His name, too, was gradually overshadowed by those who followed.

Rev. John Banister Tabb, 1845-1909, convert, poet, priest, was ordained in 1884. Father Tabb is noted chiefly for his poetry which is pervaded by his priestly character and his mystical view of life and the universe.

Father Abram J. Ryan, 1838-1886, was a poet, a priest, Confederate Chaplain, whose own ardent spirit fanned the fires of Southern patriotism. He kept alive, long after Appomattox, devotion to the Lost Cause by poems such as "The Sword of Robert Lee" and "The Conquered Banner."

Bishop Benedict Flaget was one of the French priests who fled the Revolution at home and came to America. Setting up his "Episcopal Palace" in a log cabin in Bardstown, Kentucky, he devoted himself to the labors of mission work. Under his saintly patronage both the Sisters of Christian Charity at Nazareth, Kentucky, and the Sisters of Loretto in Nerinx, Kentucky, were founded.

Bishop Frederick Baraga, 1797-1868, worked as a missionary among the Indians from 1830 on. His phenomenal success was due in part to his thorough knowledge of the Chippeway and Ottawa languages. He published a life of Christ in Chippeway in 1837 and even wrote pastoral letters in that language. Few missionaries could equal his accomplishments.

It is always a delicate task to name names and it is certainly so in this instance. There were so many "unsung heroes" whose burning love of God and the Church impelled them to carry the name of Christ to the far corners of America. If these, the named and the unnamed, did not all give their lives for Christ, they spent their lives for Him, perhaps a far more heroic act!

WINDOW NO. 8

Establishing the Church Visible in the United States

SCRIPTURE:
"Now the Lord is the Spirit,
and where the Spirit of the Lord is,
there is freedom."

2 Corinthians 3:17

ROSARY SOCIETY

Establishing the Church Visible in the United States

After the history-filled windows we have been viewing, this window has a certain simplicity about it, or perhaps it only seems that way because the pictures it contains are so easily identifiable.

The American flag has a predominant place to the left stretching from top to bottom, and the 13 stars are strung along the top rather like beads on a rosary. Balancing the American flag, to the far right is the Papal flag, and super-imposed upon that, the archiepiscopal hat of John Carroll, the first Archbishop in the new United States. Added to this is a Cardinal's hat, a Bishop's crozier and mitre, all symbolizing Church authority. The theme seems fairly clear: the spread of the Faith in the New Land through the teaching and labors of the Catholic Church.

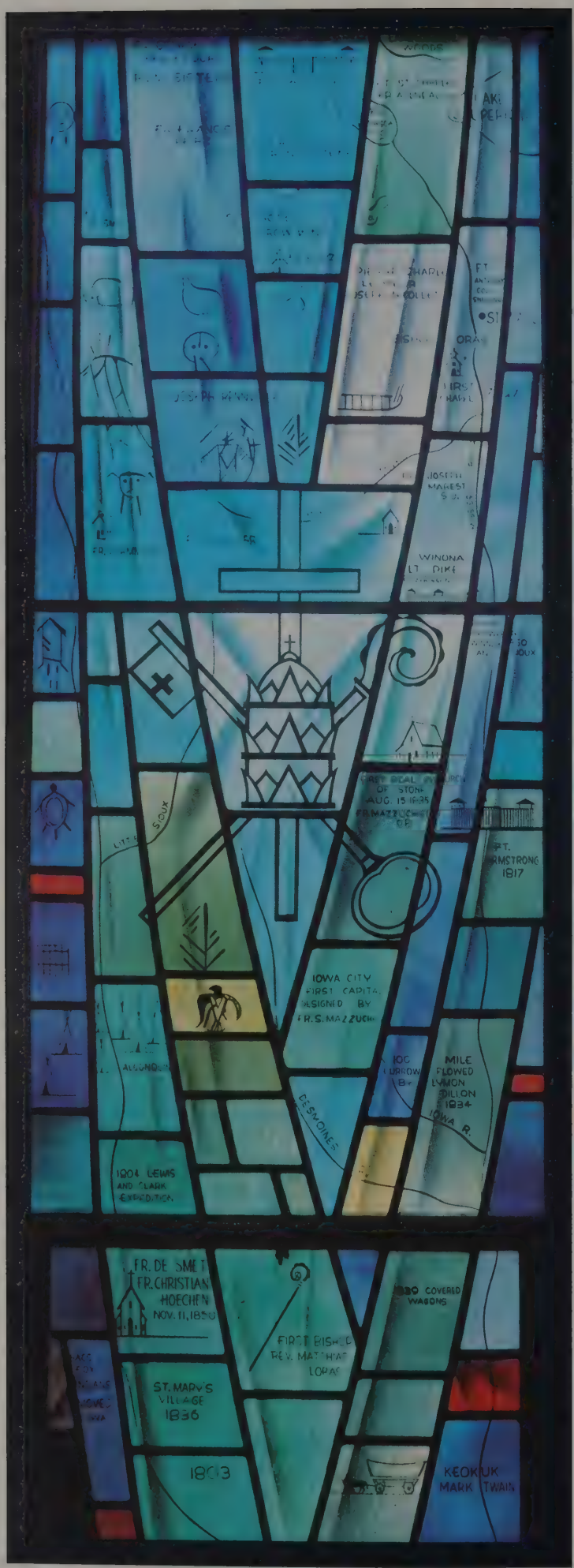
In the center of the window is a fairly large figure of the Blessed Virgin and to her left, occupying the most central spot, a jewel-like pane of glass bearing the Chi-Rho. Above these, the large white pane with a Cathedral and above it the name of Baltimore, Bishop John Carroll's see, and in smaller letters below that, the suffragen dioceses are named: Boston, New York, Philadelphia, and Bardstown, Kentucky—all important in the early history of the Church in the United States. Above that is a parchment bearing the United States Constitution, resting upon the opened Bible, and the visible page is inscribed with the words from the second Epistle to the Corinthians, 2:17: "Now the Lord is the Spirit and when the Spirit of the Lord is there, there is freedom." A little to the left is the Washington Monument and to its left, a Church spire and above it, the name, New Orleans. This is a fitting expression of the important influence of France and French culture and how this Christian culture radiated out from New Orleans to the surrounding regions.

In a semi-circle below the Blessed Mother and the Chi-Rho are the five outstretched hands—the five colors again represent the five races of mankind, and they are outstretched perhaps in entreaty, begging for the freedom to be found in the New World. Under these hands are listed the four freedoms: Freedom of Religion, Freedom of the Press, Freedom of Speech and Freedom from Want. Below that list are rows of crosses, symbolizing all those who have died either in protecting those freedoms or in seeking them.

In one pane there are inscribed various ways in which both the Faith is spread and the freedoms mentioned above can be obtained: Charity, Education, Conversions, Immigration, the Press and the Missions.

To the left is a large imposing looking chair, reminding us of the chairs in the House of Representatives. It seems to rest in the shelter of the American flag and suggests the importance of a Democratic way of life if the four Freedoms listed above are to be preserved.

WINDOW NO. 9



the dawn of faith in the territory of iowa

SCRIPTURE:

"A vine from Egypt you transplanted;
You drove away the nations
and planted it."

Psalm 80:8

EVERETT EDDY FAMILY

The Dawn of Faith in the Territory of Iowa

This window commemorates the establishment of the Church in Iowa. The focusing symbol is the triangular figure with the Papal tiara and the Papal keys, representing the power of Rome in the person of Bishop Matthias Loras. He was consecrated on December 10th, 1837 by Bishop Poitier for the newly erected diocese of Dubuque. Because Bishop Loras left immediately on a recruiting trip to Europe, Father Samuel Mazzuchelli was the acting Administrator. For a very brief period, the territory included part of Wisconsin and Illinois as far as Chicago.

However, the Diocese was large enough as it was. The southern border was the State of Missouri; the diocese included all the land between the Missouri and Mississippi Rivers, extending beyond Lake Itasca to the Canadian Border in Minnesota and north of the confluence of the Missouri and Yellowstone Rivers up to Canada.

Without the support of the settlers and the military men who set up forts and outposts for the protection of the pioneers, the faith could never have spread so rapidly, nor taken such deep root. So this window commemorates places and people important in the early settling of Iowa. We will aim to read across the window as we would across the pages of a book, moving up or down the window occassionally, as names or places seem to require pairing.

First, we see Father George Vellacourt, a diocesan priest, who brought the Sisters of Charity, popularly known as the BVM's, to work with him in Pembina, North Dakota, about 1853.

Fort La Reine is pictured. It was built by Pierre La Verndrye, who also erected Fort St. Charles near the Lake of the Woods in 1732. One of his four sons was killed at the same time as Father Pierre Aluneau, S.J. and his 20 companions, who were slain on June 5, 1736 on Massacre Island on Big Traverse Lake.

Father Francis Pierz did fine work among the Chippewa Indians in Northern Minnesota Lake Itasca, the source of the Mississippi, and Lake Superior are important places indicated here, as is Lake Rune Stone. This latter is named after the stone found in 1808 in a Minnesota field and bearing runic characters, which, translated, gives the following message: "Eight Goths and twenty-two Norsemen on an exploring journey from Vineland through the western regions. We had camp by two skerries and one day's journey north from this shore. We were out and fished one day. When we came home, we found ten men red with blood and dead. 'Ave Virgo Maria! Save us from evil!' We have ten of our party by sea to look after our vessels fourteen days' journey from this island. Year 1362." Certainly, a rather mystifying message, one that has never been really explained and deserving, perhaps, of its special mention on this window devoted to history.

The famed Father De Smet is mentioned again; also, Sitting Bull and Crow Wing. In the center, Pierre Charles La Seur, Joseph Nicollet, Fort Anthony and Colonel Snelling, all pointing to the growing importance of the St. Paul area.

The first chapel in Minnesota had been built by the Jesuits near Frontenac in 1727, and called St. Michael the Archangel. *(Upper right hand)* Bishop Loras had said Mass near St. Anthony's, a Mass interrupted by an Indian War Dance! Now, in 1850, St. Paul got its first Bishop, Joseph Cretin, who had been Bishop Loras's Vicar.

Almost hidden among the Indian symbols and pictures of birds and animals, we find the

name of Joseph Rennville, a half-breed married to an Indian wife. He was of great assistance to all missionaries, Catholic and Protestant, alike.

Next we mentioned Fort Vermillion which was visited by Father Augustine Raveux of Prairie du Chien in 1842. There he baptized 13 whites and 55 Sioux Indians.

Fort de Hullier was erected at Spirit Lake about 1700.

On the far right, we find the name of Father Joseph Maresty, S.J., who worked with the Sioux Indians in eastern Minnesota.

Just below, we find Winona and Fort Atkinson both mentioned—and Lieutenant Zebulon Pike who visited Iowa, Wisconsin and Minnesota in 1805, before they were states. His name is still celebrated in the famed Pike's Peak in the Rockies and the not-so-famous Pike's Peak near Prairie du Chien.

We have reached the lower third of the window now. There is a pane naming the Algonquins, another mentioning that the Sac and Fox tribes moved into Iowa and a third commemorating the work of Father de Smet and Father Christian Hoechen who were working in the Sioux City area in 1850. The Lewis and Clark expedition is mentioned again. Then we find the name of St. Mary's Village founded in 1836 in southwest Iowa. Although there was a flourishing trade there for a short time, it was doomed to die, for little by little, the entire village was washed away by the Missouri River.

To the far right, we find specific mention by name and picture of the covered wagons that played such an important part in the settling of the Midwest and the Far West. Commemorated too, is the illustrious Mark Twain, who once lived in Keokuk, Iowa.

A little below the symbol of the Papacy in the center of the window, and extending to the far right, is mentioned the first capitol of Iowa built in Iowa City. There is some documentary evidence that this building was designed by Father Mazzuchelli. Also commemorated is the fact that, in an outburst of enthusiasm for the hoped-for statehood, Lyman Dillon, in 1839, plowed a single furrow with a plow and a team of oxen, the entire distance of 100 miles from Dubuque to Iowa City.

Perhaps this example of enthusiasm is as fitting a way as any to end these comments on Window No. 9—a memorial to all those whose enthusiastic love of Christ and whose deep love of the new land motivated them to struggle against many odds to bring security and peace and the benefits of civilization to a pioneer people.

praise

sorrow

gratitude

petition

May
the peace of
God
which surpasses
all
understanding—
guard your
hearts and minds
in
Christ Jesus

St. Paul

faith

hope

charity

WINDOW NO. 10

establishing the faith in the diocese of sioux city

SCRIPTURE:

"Tell all the nations what God has done!
Tell them how great He is."

Isaiah 12:4

"A vine from Egypt you transplanted.
You drove away the nations
and planted it.
You cleared the ground for it
And it took root and filled the land."

Psalm 89:8

HENRY and MILDRED BIBOW FAMILY

Establishing the Faith in the Diocese of Sioux City

The tenth window quite obviously stresses the establishment and growth of the Diocese of Sioux City.

The fountainhead of any diocese is the Cathedral, the "Mother-Church" of the diocese. Quite rightly then, in the center of the window we see pictured the Church of the Epiphany. Originally named St. Mary's, Help of Christian Church, it was renamed by Bishop Philip Garrigan who became the first Bishop of Sioux City, May 25, 1902. He died October 14, 1919, and was followed by Edmond J. Heelan, appointed March 8, 1920. He remained at the head until his death September 20, 1948. The third Bishop of Sioux City was Joseph Mueller, who presided over the diocese from September 20, 1948 until his retirement in 1970. Bishop Frank H. Greteman was installed as the fourth Bishop on December 9, 1970, and is still serving in that office at the time of this writing.

The first three bishops are named on the three streamers coming from the banner bearing the Diocesan Coat of Arms. This banner really dominates the window. However, above the Coat of Arms is a large Star of Bethlehem heralding the Birth of Christ. Directly under the star are the three crowns symbolizing the three Wise Men whose names are given below: Caspar, Melchior and Balthasar. Below each name is pictured the gift each one brought: gold, frankincense and myrrh.

In the very center of the window is a large pane of glass with the shield bearing the Coat of Arms of the Diocese of Sioux City. In the window, it is black and white, but the original is in color. We will describe it as it is in color, while we point out its significance. The word "sioux" means "little snakes" so on a gold background are painted three little red snakes, their tails in their mouths to form a circle, symbol of eternity. These three rings of snakes, the symbol, doubtless, of the Blessed Trinity, each encircle a "crosspattee", that is, a cross shaped so that the ends are wider than the center. These crosses are also red or "gules."

On the upper part of the shield, we find a gule or red background with three gold crowns on it, representing the Three Wise Men, symbol of the Epiphany, reminding us that the Cathedral of the Diocese is named the Cathedral of Epiphany.

A little to the upper right of our diocesan coat of arms, and on a smaller scale is the Coat of Arms of the Archdiocese of Dubuque with the name and date, 1837, above it. As the Mother-diocese from which our own sprang, it seems only fitting to give an explanation of this shield as well. It may be described as a silver field showing a diagonal wavy stripe of blue, marked with three lilies in silver and flanked by two small crosses in red. The wavy blue band symbolizes the Mississipi River, the red crosses, the cross of faith implanted in Iowa territory, surely "white for the harvest," while the fleurs de lis remind us of the early French influence, as well as of the native land of Bishop Loras. That the fleurs de lis are three in number is, again, a symbol of the Blessed Trinity.

Along the sides and in the lower center are listed people, organizations and activities that helped, directly or indirectly, in the establishment and growth of this diocese. In the upper right hand corner is the name of St. Cassianus, a Roman martyr of the second century, who

was the first patron of the Iowa and Minnesota territory. His body rested in the Catacombs for centuries, was brought to Dubuque by Bishop Loras in 1838, and eventually placed in the altar of the Sacred Heart in the new St. Raphael's Cathedral, completed in 1859. Directly below the name of St. Cassianus is that of St. Raphael the Archangel, representing the Mother Church of Iowa. In the pane below that we find Dubuque named, and the date 1837, then the Coat of Arms already described. Below this shield are listed the daughter dioceses: Davenport, 1881; Sioux City, 1902 and Des Moines, 1911.

Surrounding this large central symbol of the Diocese is the rather strange conglomeration of organizations and societies mentioned above. To the right is the Eucharistic symbol surmounted by the Chi-Rho and below, the reminder that the Church prays for the dead.

Then are listed the Confraternity of Christian Doctrine, the Knights of Columbus, the Catholic Cadet Corps, and the Rosary Society. Then are mentioned the Altar Society, Religious vocations, and Catholic Charities. This last organization, founded in 1910, is shown here with the symbol of "His Helping Hand." In its place, Catholic Charities of Sioux City now uses two intertwining capital C's.

As we move to the left and up the left side of the window we see the following:

The Legion of Mary; Pavla, a Papal Association for Volunteers for Latin America; *Amazonas,* not a society, but the Northwest region in Brazil where the Pavla volunteers from Sioux City worked.; *The Propagation of the Faith; The NCRLC,* the National Catholic Rural Life Conference; *Catholic Education; The DCCW,* the Diocesan Council of Catholic Women; *The CDA,* Catholic Daughters of The Americas; *The Holy Name Society; The Catholic Press Association; The National CYO,* Catholic Youth Organization; *The Globe*

Many of these societies no longer exist, but they came into being in response to the needs of the time. They flourished for a brief period and did fine work; then they died, not ignobly, but simply because the work they were asked to do was completed or the need for which they were founded no longer existed.

Two lists remain. One names the hospitals of the diocese, and the reasons for this singling out of this area of Catholic service for special mention is not clear. However, there is no question that theirs is a great and Christ-like undertaking. The hospitals with the dates of their establishment:

St. Joseph's Mercy, Sioux City, 1890
St. Anthony's, Carroll, 1905
St. Vincent's, Sioux City, 1909
St. Joseph's Mercy, Fort Dodge, 1908
Sacred Heart Hospital, Le Mars, 1917
Holy Family Hospital, Estherville, 1944
St. Ann's Hospital, Algona, 1949

Places of refuge not mentioned, but worthy of remembrance are St. Benedict's Ladies Home, Sioux City, 1898; St. Monica's Home and the Good Shephard Home, 1903 and St. Anthony's Orphanage, 1909.

In the upper left, near the Star of Bethlehem, is the papal tiara and the papal keys of the

kingdom. Below is a list of the Popes who have reigned during the life of the Sioux City Diocese:

Pope Leo XIII, 1878-1903
Pope Pius X, 1903-1914
Pope Benedict XV, 1914-1922
Pope Pius XI, 1922-1939
Pope Pius XII, 1939-1958
Pope John XXIII, 1958-1963
Pope Paul VI, 1963-1978
Pope John Paul I, 1978-1978
Pope John Paul II, 1978-

A map of the diocese is outlined in the lower section of the window. Father John Trecy, the first priest in this area is named. Father Trecy brought a fairly large group of people to settle in Jackson, Nebraska. After that he worked in Sioux City, and is believed by some historians to have said the first Mass here. The older settlements: Emmetsburg, Fort Dodge, Mount Carmel and Sioux City are mentioned as well as the major rivers, the Missouri, the Big Sioux, the Little Sioux, and the Des Moines.

To try to give the history of a diocese by listing people, many of them dead, and societies and organizations that played a vital role in the growth and development of a diocese is a bit like walking through the town cemetery, reading the names on the tombstones.

To the few organizations that remain and flourish, we can say "thank you" and pray that their good works may multiply with their years of God-given life. For a diocese is as great and flourishing as the faith of its people and only great faith can give continued existence to societies such as these.

Now merely to name the Bishops who governed the diocese is to ignore the years of labor and prayer and sacrifice each one of these men have spent for the growth and good of this diocese. Therefore, a few remarks about each of these men are in order here:

Most Rev. Philip Garrigan was born in Ireland in 1840, and was ordained to the priesthood in 1870. He was a priest of the Diocese of Springfield, Massachusetts and Vice-Rector of the Catholic University in Washington, D.C. before coming to Dubuque. As the first bishop of the Diocese of Sioux City, his was the responsibility to set up a diocesan organization with diocesan officials appointed according to Canon Law. Under his leadership, the Diocese grew from 50,000 Catholics to 64,724 and parochial schools from 43 to 67.

When Bishop Garrigan died October 14, 1919, Bishop Edmond Heelan who had been serving as Auxiliary and then Administrator of the diocese became its second Bishop, March 8, 1920. Born in County Limerick, Ireland, in 1868, he was ordained in Dublin, June 24, 1890. He served at the Cathedral in Dubuque, was Chancellor of the Archdiocese of Dubuque from 1891-1897 and then pastor of the new Sacred Heart parish in Fort Dodge until he was named Auxiliary to Bishop Garrigan. As Bishop, he continued to further the good works begun by his predecessor. Briar Cliff College opened its doors at this time (1930) and Catholic secondary education greatly advanced. In 1941, Bishop Heelan was given as Coadjutor, the Most Rev. Thomas Noa of Grand Rapids, who, a year later, was named Bishop of Marquette, Michigan.

In August of 1947, the Most Rev. Joseph M. Mueller was appointed Coadjutor with the

right of succession to Bishop Heelan. A native of St. Louis, Missouri, Joseph Mueller was born December 1, 1894, and was ordained in 1919 for the Belleville, Illinois, diocese. After several assignments as assistant, he organized the Blessed Sacrament parish in Belleville and became its first pastor in 1926. In 1930, he was named pastor of St. Peter's Cathedral in Belleville, and held this post at the time he was nominated bishop.

On October 16, 1947, Joseph Mueller was consecrated bishop and assumed his duties in Sioux City a week later. Not quite a year after that, on September 20, 1948, Bishop Heelan died at the age of 80, and Bishop Mueller became the third bishop of Sioux City.

The diocese followed the trend of the nation in the years after World War II, and, under Bishop Mueller's guidance, there was great expansion with construction of some kind going on in almost every parish.

In 1965 as the burden of his office became increasingly heavy, Bishop Mueller was given an auxiliary. In 1970 he retired and on August 9, 1981, Bishop Mueller died, sincerely mourned by the whole diocese, for he retained, to the end, a fatherly interest in his priests and people.

Appointed Bishop Mueller's Auxiliary in 1965 was Frank H. Greteman, a native of the diocese. Son of Bernard and Mary Meisner Greteman, Frank was born December 25, 1907, at Willey, Iowa. After his years at St. Mary's School in Willey, he attended, first, Conception Academy, Conception, Missouri, and then, Columbia (later, Loras) Academy in Dubuque. After completing his college at Loras, he attended the North American College in Rome and was ordained there, December 8, 1932. He was on loan to Spokane, Washington, for two years, after which he took post graduate work in Canon Law at the Catholic University. Returning to his native diocese, he served as pastor in Merril, St. Michael's in Sioux City, SS. Peter and Paul Church in Carroll and Holy Spirit Church in Carroll. In 1970, upon the retirement of Bishop Mueller, he became the fourth Bishop of our diocese.

He is a strong advocate of Catholic education and an ardent promoter of priestly and religious vocations. He began the Diocesan Development Program which has brought some financial relief to the local parishes and certain diocesan offices.

Certainly, Bishop Greteman, like his predecessors, has made his first priority, the glory of God and the growth of His Kingdom on earth.

If Jesus Came To Your House

If Jesus came to your home to spend a day or two—
If He came unexpectedly, I wonder what you'd do.
Oh, I know you'd give your nicest room to such an honored Guest,
And all the food you'd serve Him would be the very best,
And you would keep assuring Him you're glad to have Him there—
That serving Him in your home is joy beyond compare.

But—when you saw Him coming would you meet Him at the door
With arms outstretched in welcome to your Heav'nly Visitor?
Or would you have to change your clothes before you let Him in,
Or hide some magazines, and put the Bible where they'd been?
Would you turn off the radio and hope He hadn't heard,
And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn books out?
Could you let Jesus walk right in, or would you rush about?
And I wonder—if the Savior spent a day or two with you,
Would you go right on doing the things you always do?
Would you go right on saying the things you always say?
Would life for you continue as it does from day to day?

Would your family conversation keep its usual pace,
And would you find it hard each meal to say table grace?
Would you sing the songs you always sing, and read the books you read,
And let Him know the things on which your mind and spirit feed?

Would you take Jesus with you everywhere you'd planned to go,
Or would you, maybe, change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends,
Or would you hope they stay away until His visit ends?
Would you be glad to have Him stay forever on and on,
Or would you sigh with great relief when He at least was gone?
It might be interesting to know the things that you would do.
If Jesus came in person to spend some time with you.

(Author Unknown)

WINDOW NO. 11

the pre-parish history of st. mary's church

SCRIPTURE:

"I tell you, I have never found
anyone in Israel with faith like this."

Matthew 8:10

In Memory of

FRANK W. SHAW

The Pre-parish History of St. Mary's Church

A window like this is very difficult to describe. It is so filled with material of historical significance. But we must start somewhere so let us begin with the large Cross to the right, signifying the progress of the Church —moving from Eastern Iowa to the western area. Emphasizing our roots in Eastern Iowa is the representation of St. Raphael's Cathedral in Dubuque. In the upper right, we see the words, "Immaculate Conception, December 8, 1854," reminding us that the dogma of the Immaculate Conception was proclaimed on that date by Pius IX whose name is inscribed a little farther down on the vertical beam of the cross.

Scattered throughout the window are reminders of the animals, birds, and vegetation important to Iowa. Fish, ducks, prairie chickens, butterflies, can be seen, as well as buffalo and elk or antelope. Prairie grass is abundant. Shown too are the trees of the state and the beautiful wild rose.

The Lakes that are so important to this area and give it such beauty and richness are prominently outlined in the upper left of the window: Spirit Lake (called Lac d'Esprit or Lake of the Spirit by the French) and East and West Okoboji and the smaller lakes: Marble Lake, Hottes and Little Spirit Lake.

Joseph Nicollet with the French flag flying over him is shown at the top left of the window, surveying this area in the year 1838. A banner of the State of Iowa, 1846, is shown in the upper left hand corner and Blue Earth River, originating across the State line in Minnesota.

The large figure of the Indian on the left, balancing to some degree the Cross on the right —suggests the importance of the Indians in this area at this time. The figure represents a Lakota (Sioux) Indian overlooking the Lakes. Indeed, the Lakota knew the Lakes area well in the early 1700's but moved west of the Missouri between 1725 and 1750. The Lakota were once a very powerful tribe ruling the southeast part of Minnesota and the northwest section of our state. They were a part of the Sioux nation which included the Omahas, Osages, Winnebago, Otoes and the Sisseton. The Yankoni and the Sisseston left this part after the Minnesota uprising of 1869. The importance of this area in Indian history is attested to by the fact that the Neutral Zone of 1830 to 1850, drawn up to keep the Sioux, the Sauk and the Fox Indians apart, extended from the Mississippi River through Spirit Lake 10 miles north and 10 miles south to the Big Sioux River. Although the main groups of Indians had left for the Yankton area between 1700 and 1750, the Ioways sold the last of their holdings in Iowa about 100 years later and were out of the state by 1852. The last four clans to leave the northwestern section of Iowa were the Sissetons, the Wahpetons, Mdewakanton and the Wahpekuta. In 1866 most of the Iowa Indians were in the southeastern section of Kansas, southeast Nebraska and northwest Missouri. In the 1860's, their chief, James Rhodd, lived in St. Joseph, Missouri.

The remainder of the window relates events that affected the Spirit Lake area before it became a parish.

To the lower right is the reminder that Estherville was among the earlier locations where Mass was said as early as 1857. The dates here are 1857-1870.

Below the Okoboji Lakes is the monument to the Spirit Lake Massacre of 1857 and, nearby,

the old stockade, erected in 1857. It was made of logs and measured 24 by 30 feet.

Shown riding a horse toward the Spirit Lake area is Father John Smith. He was stationed at Emmetsburg in 1871; he said Mass as often as possible in the homes of the few Catholic families in the Spirit Lake district. Father Smith's accomplishments are surely worthy of record: By 1872, he had established 14 parishes in northwest Iowa: Garner, Britt, Algona, St. Joseph, Estherville, Armstrong, Spirit Lake, Lake Park, Spencer, Primghar, Sheldon, Sibley, Rock Rapids, Rock Valley.

Continuing down the lower center section of the window, we find Corpus Christi parish at Fort Dodge, and the Franciscans who, in the persons of Father Patrick Delaney, OFM and Father Joseph Bitter, OFM, came to Fort Dodge from the east. They served as co-pastors until 1870. Then came Father T.M. Lenihan (his name is inscribed below and to the right.) Father Lenihan from Decorah became the first native Iowan priest to become a bishop. I might remark here that the Franciscan Fathers did not permanently abandon the Sioux City diocese. In 1906 they came to St. Boniface in Sioux City where they still do faithful service.

Several other priests are named: Father William Edmonds who was a special protege' of Bishop Loras, was in the Fort Dodge area in 1855. In the fall of that year he brought Bishop Loras to Fort Dodge in a top buggy pulled by one horse. While in the area, Bishop Loras purchased several town lots and Father John Vahey was appointed resident pastor. His parish consisted of just the northern half of the present diocese: from Fort Dodge in the East to Sioux City in the West and to the northern boundaries of the state. Father J.D. McCullough succeeded Father John Vahey in 1857, but remained only two months. Then, Father John Ayleward became pastor and held the post until 1859.

Near the name of Father John Marsh in the lower right is pictured a school. This proximity has special significance. Father Marsh is called the Father of the School System of Catholic Northwest Iowa. He was born in England. Some time after his wife died, he entered the priesthood and eventually came to Corpus Christi parish in Fort Dodge in 1859. He erected the first Catholic School and contributed $1,100 of his own money to its construction. Classes began in 1862. The school was staffed by the Sisters of Charity of the Blessed Virgin Mary (the BVM's) of Dubuque. After Father Marsh's death, February 22, 1865, the Sisters were without spiritual as well as financial support. They were recalled to Dubuque. However, lay teachers apparently continued the school until 1873, when the Sisters of Mercy of New York took it over and remained some 27 years. Although these Sisters are not mentioned in the window, we do find the Franciscan Sisters named. The Dubuque Franciscans came into northwest Iowa in 1870.

In the lower center of the window we find the name of Father Heinbacker. He led a small group of German immigrants to Carroll County on July 16, 1868, the feast of Our Lady of Mount Carmel. Father Heinbacker offered the first Mass in the Lamber Kniest home nearby. The new Church was named Our Lady of Mt. Carmel in grateful remembrance.

To the lower left we see the blockhouse and stockade of Fort Cherokee, built in 1862 after

an Indian scare and massacre at New Ulm, Minn. The fort was built by a group of soldiers under the command of Captain Milliard of Sioux City.

Also in that lower section is a memorial of the men from northwest Iowa who fought in the War between the States (1861-1865).

Although the window contains the names of the pioneer priests who surely gave untiring and devoted service to the building up of the Church in northwest Iowa, it is important for us to remember that their efforts were always seconded and frequently inspired by the deep faith and tremendous loyalty of the Catholic laymen and women.

A brief review of the Spirit Lake Massacre is given here, not in any spirit of hatred or revenge, but simply because it was a very important event to the early pioneers. Viewed from our perspective, it is much easier to see that both white people and Indians suffered much, because of a lack of communication and a lack of that reverence and respect for each other that is the basis of all true understanding.

The story of the Spirit Lake Massacre begins in the early morning of March 8, 1857. In a small cabin were crowded together Rowland Gardner and his wife, a married daughter, Mrs. Luce, her husband and their two children, the Gardners' small son and 13-year-old Abigail Gardner. As this group were at breakfast, an Indian entered and demanded food. Fourteen others followed, including Inkpaduta, chief of these renegade Indians. Inkpaduta, or Scarlet Point as he was called, was a savage man, 6 ft. tall with a face pitted and scarred from small pox.

About 2 o'clock that afternoon, Mr. Luce and another man set out to warn the other settlers, but were ambushed and killed. Mr. Gardner, who had remained to guard his family, saw the Indians returning. He wanted to bar the door and fight to the last, but his wife urged friendliness. So Gardner let them in and was shot in the back. The women were dragged out of the cabin into the snow and killed. The three smaller children who were clinging to Abigail were dragged away from her and killed one by one before her eyes. She watched in terror as the Indians scalped her family, waiting in fear of her own death; instead she was taken captive. In the next few days, 12 people were killed—and the Indians took captive three women: Mrs. J.M. Thatcher, Mrs. Margaret Marble, and Mrs. Lydia Noble.

Inkpaduta and his band, fearing reprisals from the garrison at Fort Ridgley, left for South Dakota. Mrs. Thatcher, being too ill to travel, was thrown into the Big Sioux River and clubbed and shot when she tried to swim. Mrs. Noble was killed by Roaring Cloud, Inkpaduta's son, because her weeping annoyed him.

Late the following summer, Mrs. Marble and Abigail Gardner were traded to an Indian agent at Yellow Medicine River in Minnesota. Paid for Abigail were two horses, 12 blankets, two kegs of powder, 20 pounds of tobacco, 12 yards of blue cloth and 37½ yards of calico and ribbon.

Later, Abigail, now Mrs. Sharpe, returned to the family cabin, restored it and lived in it. She wrote a book telling of her experiences.

WINDOW NO. 12

the spirit lake parish history

SCRIPTURE:

"He will live with them
and they shall be his people.
God himself will be with them,
and He will be their God."

Revelations 21:3

ORVAL and MARY ANN SCHLICHTE and FAMILY

The Spirit Lake Parish History 1870-1914:

In this window we are reminded of the first priests who served St. Mary's and the pioneer families who formed the nucleus of the parish. Highlighted too, are some of the natural disasters that they met and some of the sterling qualities of character that we recognize in them.

We see first the Holy Spirit hovering over the Spirit Lake area and working through the Popes of those years. Once again we find names and dates: Pius IX, 1846-1878, Leo XIII, 1879-1903, Pius X, 1903-1914. After 1902, when the Diocese of Sioux City was established, there were the duly consecrated bishops, symbolized by the crowns and crosses. In the upper left is shown the staff of the first bishop, Philip Garrigan.

The faith of the early pioneers was truly manifested by their concern for their dead. Here, in the upper left hand corner, we see St. Margaret's Cemetery commemorated. It was established in Spirit Lake in 1901.

In the center, kneeling before the altar is pictured Father John Smith, the first priest to say Mass in the Spirit Lake area. He came from Emmetsburg at intervals between 1873 and 1882. The first "resident" priest at Spirit Lake was Father K.K. Norton, who lived at Spirit Lake from 1882-1887, at least part of the time with the Sarazine family. After that, in order to be more centrally located, he took up residence at Ruthven.

After Father Norton, a number of priests took care of the spiritual needs of the Spirit Lake Catholics:

1887-1894: Father Luke Carroll from Ruthven
1894 (a few months): Father P.H. McCauley from Milford
1894-1896: Father P. Tierney from Spencer
1896-1898: Father L.J. Kerby from Spencer
1898-1905: Father M.R. Daly, Father J.R. Daly, and
Father J. Murtagh from Estherville
1905-1909: Father Simon Roth from Armstrong
1907-1909: Father E.C. Myers from Milford

Early pioneers of the Spirit Lake Parish are named on the steps leading up to the altar: Oliver Sarazine, John P. Kuhn, Philip Riley, Peter Flemming, Joseph Schneidawind, Joseph Spielman, Michael Nece, Caspar Miller, Bernard Narey, James Swales. There certainly were others whose names were not recorded.

To the right and center is pictured the first church in Spirit Lake, built by Father K.K. Norton. Mr. B.B. Steenburg, an Episcopalian who donated the land for the Church, later became a Catholic.

Some of the natural hazards and difficulties of pioneer days are indicated here: the Grasshopper Plagues that ravaged the area in 1873, 1874, 1896, 1897—also, hail storms, the dreaded prairie fires and the Great Blizzards of 1856, '64, '65, '70 and '73. Wolves, too, were

numerous, and their depredations were so great that before 1880, no sheep could be kept in this area.

Nature is not always destructive, however, and some of its more peaceful aspects are symbolized in the robin, the mourning dove and the cardinal.

In the central section, we see the early pioneers, pausing in the midst of their plowing for a few moments of prayer. The lives of faith and virtue lived by these early settlers are paid a special tribute, since in the panes below are listed the great gifts manifested by these remarkable people in their rigorous lives: courage, happiness, piety, fortitude, perseverance, suffering, dedication, kindness, hope, faith, industry, hospitality, intrepidity, patriotism, thrift and energy.

Also remembered especially are the veterans of the Spanish-American War, indicated here by the well-known hat and the crosses.

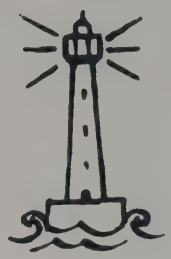
Our Lady of the Lake Chapel, built in 1911, used until 1921, and torn down in 1931 was a special project begun by Monsignor P.F. McGrath and completed after his death by his friends, Dr. and Mrs. H.O. Green.

There is a special remembrance given to all the servicemen of this parish who died in World War I. Named here are John O'Sullivan, George Baldy, Anthony Fricke and Jesse Brown. Certainly included here, even if not specifically mentioned, are all the veterans of this war.

This window has many names—names of the first priests who served this area, but nothing about their hardships: the long lonely hours struggling through snow and sleet and mud —nothing, either, about the beauty of sun-filled days of quiet tranquillity, of starlit nights when God must have seemed very near.

Neither is there anything about the back-breaking labor of the pioneers, their lonely days, when memories of homes and friends left behind must have recurred again and again, bringing both happiness and sadness in their wake.

We, who are the heirs to whom they bequeathed the results of their strenuous labors, we can only guess at the burden and the glory. But we share their faith in the future, and hope we can continue what they began, that we can build upon the foundation they prepared for us.



God's will
is
the beacon
that
illuminates
the
hours
of
the day.

WINDOW NO. 13

the history of St. Mary's and its pastors

SCRIPTURE:

"I will satisfy her poor with food.
I will bless her priests in all they do.
And her people will sing and shout for joy.

Psalm 132:15-16

FRANK and EDNA SCHIERHOLT

The History of St. Mary's and Its Pastors:

In this window is depicted to some extent, at least, the beginnings and the growth of St. Mary's Parish, Spirit Lake.

Dominating the window is the figure of the Blessed Mother as Our Lady of Grace; the rays coming forth from her outstretched hands symbolize the blessings she obtains for us. Within the circle can be seen the edge of the stockade near which the first St. Mary's Church was built in 1883, and added to in 1912. This church served the parish until 1956 when the new church was completed. Also within the circle are inscribed the names of the resident pastors: Rev. Clement Sweeney, 1914-1917; Rev. A.A. Cavanagh, 1917-1922; Rev. Fortunatus LeBlond, 1922-1946; Rev. J.G. Skahill, 1946-1951; Rev. John Dunne, M.S. who was a member of the Congregation of the Missionaries of Our Lady of La Salette, 1951-1954.

To the right of the Blessed Virgin is a picture of the Stockade Fort and of the new St. Mary's. Under it are listed the names of the pastors of the new church; Father Vincent Beacom, May 20, 1954-June 2, 1958; Father Francis Staber, June 2, 1958-1964. In 1964, Father Elmer Thom became pastor and on June 2, 1970, Rev. Nicholas J. Becker. (A brief sketch of each pastor is included in the parish history.)

Around the golden circle showing the Blessed Virgin and the great influence of the Church are the names of the seven Sacraments. Near the words "Holy Eucharist" are sheaves of wheat. The names of parish organizations appear. To the right, Sodality, 1915-1924. To the left we see: Rosary Society, 1917; CYO, CCD, KC, CDA and the Holy Name Society. Below this is a picture of the Apparition of Our Lady of La Salette and below that, a representation of the Seminary of Our Lady of La Salette. The land for this was donated by Dr. and Mrs. H. Green, and upon the completion of the building in 1941, it flourished for a brief time. Laymen's Retreats were held there, too.

To the right is an acknowledgement of the importance of religious vocations. In the lower section of the window are two panes marked with crosses and also here are the dates of the two World Wars. However, a tribute is intended here to all those who died in the service of their country, whether in a major war or in a United Nations' conflict.

Balancing these panes, to the right is the United Nations' Building where, hopefully, discussion and arbitration will be used and wars will some day be a thing of the past.

Various farm animals are depicted, and to the far right and left, sheaves of grain, a bow to the importance of agriculture in this region. The birds of Iowa are given some attention in this window: the blue jay, the mourning dove, the cat bird, the tufted titmouse, warblers and meadow larks as well as other birds found in this state.

The names of the bishops of Sioux City and the more recent popes appear again on the upper portion of the window: Bishop Philip Garrigan, Bishop Edmond Heelan, Bishop Thomas Noe, and Bishop Joseph M. Mueller, who was Ordinary of the diocese at the time these windows were installed. Bishop Frank H. Greteman's name has been added since then.

The Popes named cover the parish history from 1914-1982. (See window 10)

WINDOW NO. 14

the church of the future

SCRIPTURE:
"And I saw the Holy City,
the new Jerusalem,
coming down out of heaven from God."

Revelations 21:2

RICHARD SCHLEISMAN FAMILY

The Church of the Future

This is a window rich in symbol. The theme certainly seems to be the four last things—Death, Judgment, Heaven and Hell.

The two angels with trumpets are summoning all souls to judgment, while, directly below them, the Dove, symbolic of the Holy Spirit, is hovering over the impressive Judgment Seat. On the throne is the Christ, represented by a large Chi-Rho and, just above, to the right, the eternal, all-seeing eye of God. Resting on the seat is a scroll containing the Greek letters, Alpha and Omega, the first and last letters of the Greek alphabet, reminding us of the Scriptural passage, "I am the Alpha and the Omega, the beginning and the end."

On the left are the scales of justice, and on the right is the harp, symbol of paradise and below, the flames of purgatory and/or hell.

Below the scales of justice are the three crosses of Calvary, reminding us that only through our acceptance of the Redemption won by Christ can we come with joy to the Seat of Judgment.

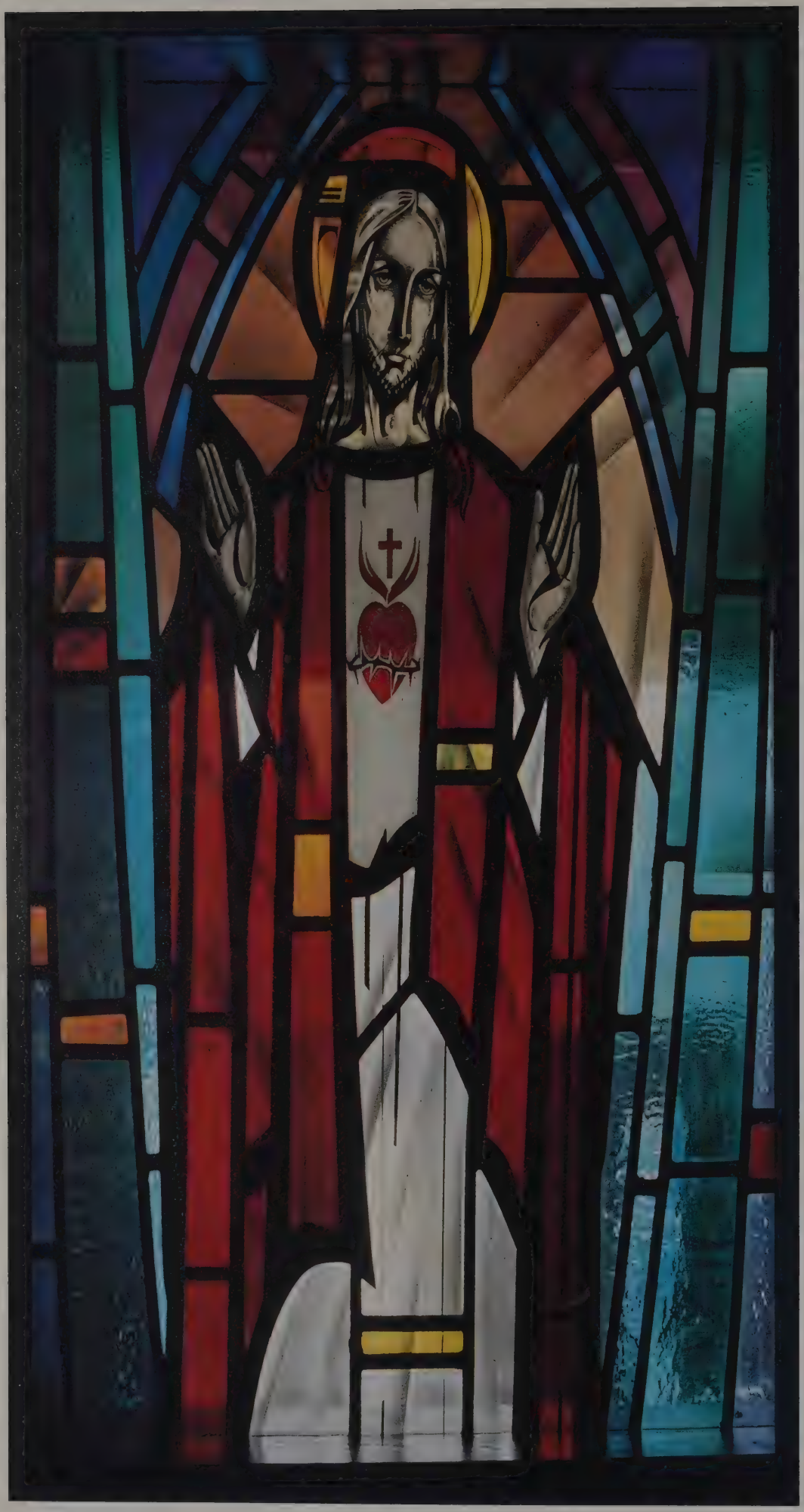
Surrounding the central picture are the various sciences by which the Church has been aided and will be aided to perform its mission of preaching the Good News. Knowledge in the present, its boundaries expanding beyond our limited imaginings—are indicated by the various symbols: the telescope, atomic symbol, splitting the atom, space ships, radio waves, rockets, satellites, chemistry and other offspring of science, not yet dreamed of.

At the bottom of the window we see again the five races of men, their hands reaching out to the horn of plenty above them, but reaching out, too, to the throne of Justice and Mercy.

Often symbols grow in richness and meaning as time goes on—and this window, especially the lower section, is a strong plea for justice and for the equitable sharing of the fruits of the earth. That the Horn of Plenty rests at the foot of the Judgment seat reminds us of Christ's own words: "For I was hungry, and you gave me to eat."

This is a beautiful window, one on which all of us can prayerfully reflect, because of the universal truths depicted here.

WINDOW NO. 15



the sacred heart of jesus

SCRIPTURE:

"God is love, and whoever lives in love, lives in God and God in him."

1 John 4:16

HENRY SOAT FAMILY

The Sacred Heart of Jesus

In a certain sense, this window speaks for itself. Indeed many of us, who grew up with the Nine Fridays and the Holy Hour on the Thursday before the First Friday, view this window with nostalgia.

Certainly, devotion to the Sacred Heart has a long and saint-studded history. This movement began in the Middle Ages. However, the great impetus in modern times came from St. Margaret Mary Alacoque and her confessor and spiritual director, Claude de la Columbiere, S.J.

In the small town of Paray le Monial, to this unknown nun, Jesus revealed the secrets of His Sacred Heart. To tell the entire story of these revelations would be impossible here. But who can fail to be moved by His words to St. Margaret Mary: "Behold this Heart, which has loved men so much, even to suffering and death, to show them Its love . . . And in return, I receive for the most part nothing but ingratitude because of the contempt, irreverence, sacrilege, and coldness which they have for Me in this Sacrament of Love."

Consoling, too, and strongly motivating the faithful of Margaret Mary's day were the promises made in favor of those who promoted devotion to His Sacred Heart:

First, I will give them all the grace necessary for their state of life.

Second, I will establish peace in their families.

Third, I will console them in all their difficulties.

Fourth, I will be their assured refuge in life and more especially, at death.

Fifth, I will pour out abundant benedictions on all their undertakings.

Sixth, Sinners will find in My Heart a source and infinite ocean of mercy.

Seventh, Tepid souls shall become more fervent.

Eighth, Fervent souls shall advance rapidly to great perfection.

Ninth, I will bless the houses in which the image of My Sacred Heart shall be exposed and honored.

Tenth, I will give to priests the power of moving the most hardened hearts.

Eleventh, Persons who propagate this devotion shall have their names inscribed in My Heart, and they shall never be effaced from It.

Twelfth, I promise you, in the excessive mercy of My Heart, that Its all-powerful love will grant to all those who communicate on the First Friday of every month for nine consecutive months the grace of final repentance. They shall not die in Its disfavor, nor without receiving their sacraments and My Divine Heart will be their assured refuge at the last moment."

Even in our day, when little attention is paid, even to the Sacred Heart, it might be well for us to take a long hard look at these promises of Jesus to St. Margaret Mary.

WINDOW NO. 16

the Baptism of Christ

SCRIPTURE:

"You are my own dear Son.
I am pleased with you."

Mark 1:11

HOC OPVS MEDICVS MAVRITIVS NOMINE
DVOBVS FILIIS SVIS QVI IN HOC IPSO
BAPTISTERIO FIDEM ACCEPERANT DEDICAVIT
D XVI M SEP MCMLXXI-D XV M SEP MCMLXXIV
MATER ECCLESIAE HOSTES EORVM OPPRIMAT
FIDEMQVE CATHOLICAM EORVM CVSTODIAT

Translation in English:

"This work is dedicated by a physician named Maurice, whose two sons received the Faith in this very baptistry on September 16, 1971, and September 15, 1974. May the Mother of the Church suppress their enemies and protect their Catholic faith.

Baptism of Christ (Baptismal Room)

This seems a very fitting subject for a window in the Baptistry.

In the upper right we see depicted the hand of God, and directly below that the words: "Unless a man be born again, he cannot see the Kingdom of God." *(John 3:3)*

To the left is the warning of John the Baptist: "Repent for the Kingdom of God is at hand." *(Matthew 3:2)*

This calls to our mind the sudden appearance on the banks of the Jordan of John the Baptist. He was a rough, unkempt man who dwelt in the desert, living on locusts and wild honey. In lonely days and struggle-filled nights, John must have come very close to God; he had learned to listen to His voice and to obey His inspirations. Certainly, it was by the prompting of God that he begins to preach the forgiveness of sins and to baptize. But, even more important was his announcement: "I baptize you with water to show that you have repented, but the one who will come after me will baptize you with the Holy Spirit and fire. He is much greater than I am; and I am not good enough even to carry His sandals." *(Matthew 3:11)*

To this holy and humble man Christ comes; one can imagine the confrontation: First, the unbelief of John the Baptist—This couldn't be happening to him! and then, his joyful words of recognition: "I ought to be baptized by you and yet you come to me." *(Matthew 3:14)*.

Jesus answers, "Let it be so now. For in this way we shall do all that God requires."

Since John had only one desire: to do God's will, it could not have been hard for him to agree, and so Jesus goes down into the river where John with humility and deep reverence baptizes Him.

Although the Scriptures are not clear on this point, one hopes that John the Baptist saw the Holy Spirit descending upon Christ and heard the words: "This is my own dear Son with whom I am pleased." *(Matthew 3:17)*

Certainly for John the Baptist this was the climax of his life. For this, he had been waiting and hoping and praying. "The rest is silence."

But for Jesus, His baptism in the Jordan is the beginning. From that moment on, His face is set toward Calvary.

WINDOW NO. 17

Baptism and the Seven Gifts

SCRIPTURE:

"Baptize them in the name of the Father,
the Son and the Holy Spirit."

Matthew 28:19

DR. and MRS. RUSSELL L. COX and FAMILY

Baptism and the Seven Gifts (Baptismal Room)

This window fittingly accompanies No. 16 and follows it logically. The Baptism of Christ marked the emergence of Jesus from His hidden years in Nazareth. It was the first step in His public life, during which He founded His Church and instituted the sacraments.

This window looks back to the previous one, for the quotations given both refer to Christ. The one to the left is taken from Isaiah 11:2 which reads: "The spirit of the Lord will give him wisdom. And the knowledge and the skill to rule his people. He will know the Lord's will and have reverence for him."

In the above, Isaiah has mentioned gifts which the Holy Spirit not only poured forth upon the Messiah, but which He also bestows upon every soul at Baptism. This is represented by the rays shining forth which ignite the seven candles. These candles are symbolic of the seven gifts of the Holy Spirit, namely, wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord, and they rest upon the foundation of the infused virtues of faith, hope and charity. A brief explanation of each of these gifts follows:

WISDOM enables one to judge rightly in all pertaining to life and conduct. It also leads to an appreciation of spiritual truths and to a preference for divine rather than earthly things.

UNDERSTANDING is bestowed by the Holy Spirit to enable us to gain fuller knowledge and a cogent awareness of the mysteries of our faith. It implies a greater feeling and attachment toward these mysteries.

COUNSEL is a gift of the Holy Spirit and the fruit of prudence. It enables one to see the right course in a given situation and it urges us to pursue this course.

FORTITUDE endows its possessor with strength to pursue spiritual goods in the face of difficulties.

KNOWLEDGE enables us to appraise the spiritual value and utility of created things.

PIETY is the gift of the Holy Spirit that develops in us a filial affection for God in order that we might fulfill our religious obligations with happiness. It also develops a respect and regard for all things pertaining to God.

FEAR OF THE LORD is of two kinds: that agitation of mind resulting from knowledge of the punishment due to sin, and that which results from the dread of losing or offending God because of sin.

The last item on the window to be considered is the inscription in the upper right section. On a scroll balancing those containing the seven gifts is a quotation based on Revelations, *5:11-13*. Translated from Latin, we list them: Virtue, Divinity, Wisdom, Fortitude, Honor, Glory, Blessing

The words chanted by the four living creatures as they lie prostrate before the throne of God are:

> "We, too are made children of God by Baptism,
> infused with the theological virtues of faith, hope and charity,
> enriched with the heavenly gifts of the Holy Spirit,
> We too cry out before the throne of God."

WINDOW NO. 18

the holy family

SCRIPTURE:

"So Jesus went back with them to Nazareth where he was obedient to them."

Luke 2:51

MAX and FLORENCE SEELY FAMILY

The Holy Family (Mothers' Room)

This window shows us the Blessed Mother's room in the little home at Nazareth. As depicted by the artist, Mary is working quietly at her spinning wheel while Joseph, nearby, is busy at his carpenter's bench. He seems to be holding a nail and, perhaps, a hammer. Other tools can be seen on the wall. There are some Biblical scrolls on the window-sill. Outside the window we see the boy Jesus as he is walking past, carrying a piece of lumber on his shoulder.

This gives us, certainly, the traditional view of the Holy Family—hard-working parents and the helpful Boy Jesus. The lumber on the Boy's shoulder, the nail in St. Joseph's hand remind us of the Crucifixion.

It is hard for us to imagine the Holy Family as it must really have been. We tend to idealize and at the same time, we forget that the harsh practicalities of life as Mary and Joseph faced them must have been interspersed with many happy moments: neighbors dropping in to chat—the laughter of the Boy Jesus—pleasant evenings under a star-filled sky with Jesus and His friends playing near by. There must have been moments when Joseph and Mary talked together about the Boy, amused at some new thing He did or said—and sometimes, perhaps, puzzled—even a little frightened. But I suspect that neither Joseph nor Mary walked on tiptoe around the house so as not to disturb their Son absorbed in contemplation of a Cross He had just fashioned!

Joseph labored hard and long; money was often a problem. Mary kept house and took care of the needs of the growing Boy. They lived much like any other family of their time. It was their inner gaze that was fixed on Heaven. It was a union of their wills with the Will of the Father—it was a total surrender of their lives to God's plan that made their home a blessed and peaceful one. Joseph was concerned and solicitous for Jesus and Mary—Mary spent her days trying to take care of Joseph and Jesus—and Jesus loved them both and "was subject to them."

But none of the harsh realities of life can make me imagine an angry, shouting Joseph—a sharp-tongued, waspish, bitter Mary, or an irate, obstinate, rebellious teen-aged Jesus. I am as sure as though I had lived there with them that they loved each other too much to wound each other with cruel words.

And so, while the Boy was readying Himself for the challenging years ahead, Mary and Joseph lived with Him in a holy harmony, trying to observe the Scriptural precept: "Walk before Me and be perfect."

WINDOW NO. 19

the modern family

SCRIPTURE:

". . . I fall on my knees
before the Father from whom
every family in Heaven and on Earth
receives its true name."

Ephesians 3:14

"I pray that you may have
your roots and foundation in love."

Ephesians 3:17

FRANK and VERONICA SMITH FAMILY

The Modern Family (Mothers' Room)

This is a pleasant picture of a pleasant scene: a home with the mother playing the piano while the small boy stands watching and the little daughter sits on the bench, her arm about her mother. The father listens to the music as he looks out the window. The Parish church and an industrial plant are visible. Nearby, the older boy is flying his kite with an excited little dog beside him.

That religion has a prominent place in their home is suggested by the Crucifix on the wall to the left, just above the man's head. On the piano top lie a prayerbook and a rosary.

Surely this is an obvious place for a few "well-chosen" words on the Christian family. I have, therefore, selected a few sections from "A Message to Christian Families in the Modern World" issued by the 1980 World Synod of Bishops on October 25th:

IV. The Family's Response to God's Plan

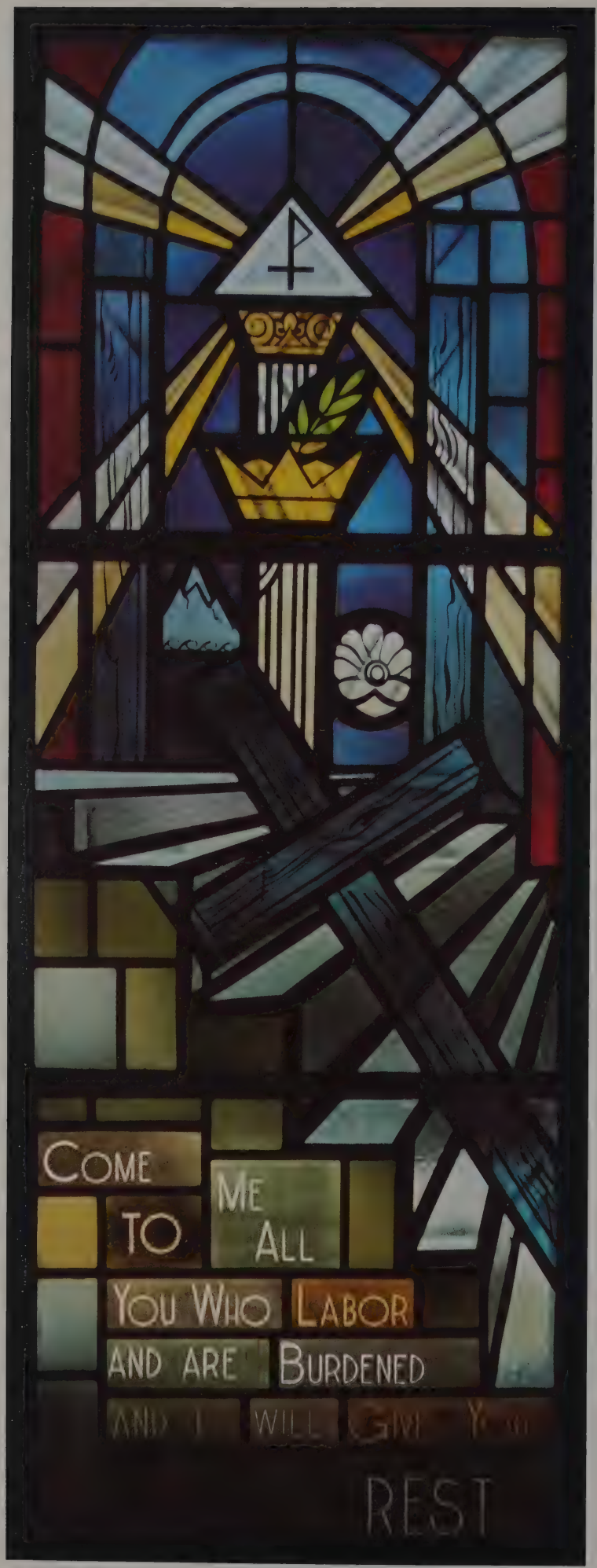
12. Just as we are doing, you also are seeking to learn what your duties are in today's world. In looking at the world, we see facing you certain important tasks of education. You have the tasks of forming free persons with a keen moral sense and a discerning conscience, together with a perception of their duty to work for the betterment of the human condition and the satisfaction of the world. Another task for the family is to form persons in love and also to practice love in all its relationships, so that it does not live closed in on itself but remains open to the community, moved by a sense of justice and concern for others as well as by a consciousness of its responsibility toward the whole of society. It is your duty to form persons in the faith—that is, in knowledge and love of God and eagerness to do his will in all things. It is also your task to hand on sound human and Christian values and to form persons in such a way that they can integrate new values into their lives. The more Christian the family becomes, the more human it becomes.

13. In fulfilling these tasks the family will be, as it were, a "domestic church," a community of faith living in hope and love, serving God and the entire human family. Shared prayer and the liturgy are sources of grace for families. In fulfilling its tasks the family must nourish itself on God's word and participate in the life of the sacraments, especially Reconciliation and the Eucharist. Traditional and contemporary devotions, particularly those associated with the Blessed Virgin, are rich sources of growth in piety and grace.

15. Out of a sense of fidelity to the Gospel, the family should be prepared to welcome new life, to share its goods and resources with the poor, to be open and hospitable to others. Today the family is sometimes obliged to choose a way of life that goes contrary to modern culture in such matters as sexuality, individual autonomy and material wealth. It gives evidence of the fruits of the Holy Spirit and the Beatitudes.

Surely families who follow these guidelines are living with their eyes fastened on eternity, and their wills inclined to God's Will. May such families know something of the grace-filled harmony and contentment of the Holy Family of Nazareth.

WINDOW NO. 20



come unto me

SCRIPTURE:

"Come to me, all you who are burdened,
and I will give you rest."

Matthew 11:26

THOMAS and VERA KARL FAMILY

Come Unto Me (Church Entrance)

The windows on either side of the main entrance to St. Mary's Church may well be called the "Windows of Welcome" for one sends out an invitation and the other wishes a blessing on those who enter.

To the left, as you walk into the Church, is the window showing steps leading up to a Church door and pointing the way to the tabernacle where Christ is King. This kingship is symbolized by the enthroned tabernacle with the familiar symbol of the Chi-Rho and the golden crown just below it. Rays of light stream out from the tabernacle to the four corners of the world.

On the steps lies a large green cross. In the lower left section is the quotation, "Come to me, All You Who Labor and Are Burdened and I Will Give You Rest."

The cross for centuries has symbolized the burdens and difficulties of life. Christ Himself said, "Take up your Cross and follow Me." In this window, the cross not only retains this symbolic meaning but signifies also the life-giving effects of the Cross of Redemption, and suggests that as Christ was enthroned on the right Hand of God after His Passion and Death, so we too, look forward to the joys of eternal life, but only after we have struggled through the vicissitudes of this earthly life.

And our gaze turns again to the loving words of Christ, "Come to me, All You Who Labor and Are Burdened and I Will Give You Rest."

How could one better find the rest Jesus promised than by laying our own cross at the feet of Christ, and then experiencing the comfort of His Presence!

Stations

The Stations of the Cross have always been dear to the devout Catholic. The 14 Stations represent incidents that occurred during the Passion of Christ. Some of these incidents are legendary but they speak very eloquently to the hearts of the faithful who love to follow in prayer and contemplation the footsteps of their suffering Lord.

Sacristy

The sacristy serves several purposes: it is a place of safekeeping for the sacred vessels and vestments used in the liturgy. It is a workroom, too, where candle and flower arrangements are taken care of. Here, too, the priest vests for the liturgy. Because of its location, so close to the sanctuary, it is a place of quiet where visiting and noisy conversation is not encouraged.

Pulpit

Although the pulpit in today's ritual would seem to have very little importance, the beautifully adorned pulpits in famous churches throughout the world call to our attention that it is from the pulpit that the inspired Word of God is promulgated, and the Good News is told and retold.

WINDOW NO. 21

my peace I give unto you

SCRIPTURE:
"And may the Peace of God
which surpasses all understanding
guard your hearts and your minds
in Jesus Christ.

Philippians 4:7

CHARLES and LOIS LYNN FAMILY

My Peace I Give Unto You (Church Entrance)

The window to the right as one enters the Church has several focal points. At the very bottom of the window lies the lamb, identified as the Lamb of God by the red halo on which are inscribed the letters, IHS. Many devout people fondly imagined these to stand for the words, "I have suffered." Others, a little more learned, thought they were the first letters of the Latin words, Iesus, Hominum Salvator! in English, "Jesus, Savior of Men!" Others more correctly, perhaps, the IHS as transliterated from the Greek, being the first three letters of the Greek name for Jesus.

Coming from behind the lamb and extending almost the length of the left side of the window is a long pole, passing between the outstretched hands of Christ as it leads our eyes to its top, to which is attached an outflung banner. On this is imprinted the beautiful prayer: "May the Peace of Christ which surpasses all Understanding Guard your hearts and your minds in Christ Jesus." *(Philippians 4:7)*

Peace, after all, is the great good for which we all hope. Surely all of us long for it, but not all of us can express that longing. For that reason, we include the Peace Prayer of St. Francis, which is—apart from its beauty—a very practical guide to a Christ-filled life:

LORD
make me an instrument of your
PEACE;
where there is hatred let me sow
LOVE
where there is injury,
PARDON
where there is doubt,
FAITH
where there is despair,
HOPE
where there is darkness,
LIGHT
And where there is sadness,
JOY.

O divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love, for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

May Christ, Who is the Giver of all good things, bestow this gift of peace on all who enter this Church.

WINDOW NO. 22

the music window

SCRIPTURE:

"Sing to the Lord, all the world."

Psalm 100

ANONYMOUS

The Music Window (Choir Balcony)

Lighting up the stairway to the organ loft is a window that could be called the Music Window!

In the right hand corner at the top is the Star of Bethlehem and—in large, rather heroic proportions, three angels, dressed in white, with green and golden trumpets, are sounding the angelic hymn of the First Christmas: "Glory to God in the highest!" Above the words of the hymn are the notes, written in the Gregorian neumes.

Superimposed upon the angelic robes and balancing the words of praise on the right—are several musical instruments:

The lyre—a characteristic instrument with 5-7-11 strings used in Greek religious cults to accompany epic poems.

The harp—the oldest characteristically medieval instrument brought to the continent from Ireland and Britain before the 9th century.

The positiv organ—an instrument used as an accompanying and solo instrument.

The conch shell—a primitive musical instrument.

The recorder—an early wooden form of the flute, still in use.

In the lower section of the window to the left are listed the various kinds of religious music. The first, *Pre-Gregorian*, would include all types of primitive African and Asiatic music as well as the Greek and Roman music which was an important part of their religious festivals and their dramatic productions.

Pre-Gregorian is followed, naturally enough, by *Gregorian chant*, also called *Plain Song*. This is the official chant of the Catholic Church. Anyone who has been privileged to hear the psalms chanted by a group of Benedictine or Trappist monks (to choose from among many), can testify to its extraordinary beauty and solemnity.

This window gives special recognition to *Gregorian chant* and for that reason we see, near the top angelic trumpet, the hand which was called in medieval days, "The Guidonian Hand." It deserves some explanation. By the 11th century, the whole series of tones found useful for song was reduced to a system laid out in hexachords . . . Each tone was felt to derive its character from its place in the hexachord, and the similarity of the hexachords made it easy to imitate melodic effects from one to the other . . .

To facilitate learning and using the system, the so-called Guidonian Hand was invented— a method of assigning the various tones to the joints of the hand so as to be localized in thought. This device took its name from Guido d'Arezzo, though that he invented it is not likely.

Polyphony was born "when it was seen that music might have beauty and meaning more or less independent of its words, being built up into a fabric or edifice of tones by massing

and interweaving two or more voice-parts like strands or threads." (Waldo Selden Pratt. The History of Music. p. 77)

To the lower right are the names of musicians who contributed in some way, great or small, to religious music:

St. Ambrose (340-397) Bishop of Milan, in Italy. He introduced antiphonal psalmody and hymns to the Western Church.

St. Gregory the Great (c. 540-604) The Pope famous for embellishing the liturgy in its sacramentary and in its chant.

St. Niceta (c. 414) Bishop of Dacia, which is modern Rumania and Yugoslavia. Recent scholars credit him with the authorship or at least the polishing of the "Te Deum."

St. Thomas Aquinas (c. 1226-1274)—the great scholar and philosopher who gave us the words to the beautiful sequence for Corpus Christi, "Lauda Sion."

Palestrina (1525-1594) His genius indisputably procured him a primacy of honor . . . in the music of the whole church, in which the Palestrinian style remains one of the most perfect types, worthy to be placed by the "motu proprio" of Pius X almost in the privileged rank of the Gregorian chant." (Rene Aigrain. Religious Music. p. 148)

Victoria (also Vittoria) Tomas Luis de Victoria (1549-1611) "Numerous motets, three collections of masses, Magnificats, hymns, responsories, an Office of Holy Week . . . assures to Victoria and to his genius the admiration of posterity. He is great among the greatest." (Ibid, p. 159-160)

Monteverdi (1567-1643) Although best known for his operas, he did contribute to choral music.

John Dunstable (1385-1453) Apparently little known in England in his lifetime, this Englishman's name is of frequent occurrence in Continental treatises. He composed a Magnificat and at least 30 motets.

Gounod (1818-1893) is known in Church choirs for his Ave Maria and his Mass of St. Cecilia.

Beethoven (1770-1827) composed the Mass in D.

Mozart (1756-1791) gave us The Requiem Mass.

Perosi (late 19th-20th century) He reestablished the style of chant in the church. In 1898 he moved from St. Mark's in Venice to the Sistine Chapel where he composed and directed. He did much to restore the music of Palestrina.

Britten (1913-1976) An Englishman who composed the War Requiem. He belongs with this group because of his religious choral music.

Stravinsky (1882-1971) He did contribute the Symphony of Psalms and the Canticum Sacrum.

Again, this window has attempted to summarize the history of music from its most primitive beginnings. One thing it has succeeded in accomplishing is the importance of music in religious celebrations from time immemorial.

Crucifix

The crucifix is a visual representation of the central doctrine of Christianity. Christ, by dying on the Cross, redeemed mankind. By His suffering—by His death on the Cross, He made eternal life with His eternal Father, the Holy Spirit and Himself possible for us. To each one of us He says, if we would but listen, "This day thou shalt be with me in Paradise."

Confessional

The confessional has long been a matter of keen interest to outsiders who regard the old-time box confessional as a very mysterious place. Actually it is a very simple arrangement: a small room barely large enough for the priest to sit with sliding panels on each side. With these open, the priest is still separated from the penitents by a screen covered by a cloth of some kind so that the identity of the penitent kneeling in the semi-darkness, is not revealed unless the penitent so desires.

Today, most churches also have a "room of reconciliation" where priest and penitent may meet face to face in a much more personal encounter. The choice of this room or the anonymity of the traditional type confessional is up to the penitent.

Chalice

The chalice is one of the sacred vessels used in the liturgy. It is the cup into which the wine is poured which is changed into the Blood of Christ by the words of the priest: "This is My blood which shall be shed for many unto the remission of sins."

Traditionally, the chalice was made of very precious material, and the inner portion of the cup was gold-plated, at the very least. In today's liturgy, there have been marked departures from this usage. There is no doubt, however, that the golden chalice, shining as the sun's rays touch it seem to worshipers to be aglow with heavenly splendor.

Lectern

From the lectern in our modern liturgy, one person from the congregation reads a selection from the Letters of Paul, Peter or John or possibly a passage from the Old Testament. This is followed usually by a psalm of praise, an expression of thanksgiving for the message just received. This too is led by one of the congregation, a further attempt to indicate that the Liturgical celebration is one of priest and people rather than one of priest for people.

Communion Railing

The railing divides the sanctuary from the nave of the Church. Like the veil that covered the entrance of the Holy of Holies in the temple at Jerusalem, it serves to remind the congregation that to go beyond this railing is to step on holy ground, for here is the dwelling place of the Most High.

WINDOW NO. 23

the Rosary Window

SCRIPTURE:

"And all generations shall call me Blessed."

Luke 1:48

In Memory of

GLENN and LEONE DORAN

Rosary Window (Choir Balcony)

The rosary window is left for our consideration. Certainly, in these windows, which try to portray the history of the Church from its beginnings, the Rosary deserves a place.

But, some may ask, what is the Rosary? The rosary is a circlet of beads, used by those who pray it, to keep count of the number of Hail Marys and Our Fathers. The complete rosary is made up of fifteen decades, a decade being one large bead and ten smaller ones, each separated from the other by a bit of chain. To begin the circlet of beads, ordinarily only five decades, we find the Crucifix, one large bead and three small ones.

Prayer beads were used in monastic days by the lay brothers. Often they could not read and they were allowed to satisfy their obligation to pray for the dead by reciting a certain number of Paters and Aves. Prayer beads helped them to keep count. St.Dominic did much to "popularize" devotion to the rosary.

In the center of the golden figure with its tapering points, like star set upon star, is a large red M above which is the red cross. The 15 mysteries of the rosary are then shown in the surrounding symbols:

Beginning with the top, left, the Joyful Mysteries are commemorated: the white circle shows the Annunciation when the Holy Spirit came upon Mary, as she is told by the Angel that she is to be the Mother of God. She answers, "I am the handmaid of the Lord."

The purple circle with the outlines of Jerusalem remind us that Mary goes in haste to visit her cousin Elizabeth. What a household of love and prayer that must have been after the arrival of Mary.

The light pink circle gives us the crib, the straw and all the earthly poverty and heavenly glory of the first Christmas.

The white circlet with the dove, the candle and the Chi-Rho again remind us that Mary and Joseph took the Infant Jesus to the temple to offer Him to the Lord.

The fifth symbol is in light green—the Chi-Rho in the temple, and we recall how the Boy Jesus remained behind when his parents started back home. His parents find him in the temple, deep in discussion with the Doctors of the Law.

A red circle begins the Sorrowful Mysteries—the Chi-Rho with the drop of blood, and we see Christ sweating blood in the Agony in the Garden.

The pale circle following shows the Chi-Rho and the whip of the scourging. Christ is whipped without mercy, and we hurry on—because we cannot bear it.

The lavender circle shows the Chi-Rho, this time encircled by the Crown of thorns. We see His utter humiliation, we see Him dragged before the mob, hear Pilate's pleading words: Behold the Man! and we do not know where to go or what to do, so great is our shame and our sorrow.

The carrying of the Cross is symbolized by this red circle with the Chi-Rho and the Cross being dragged along.

The blue circle shows the Cross of Christ. The M, symbolizing Mary, at the foot of the Cross—the darkened sun. "And bowing His head, He gave up His spirit."

The Glorious Mysteries come next—and here we see the glory of Easter and Christ's Church.

The white circle—with the empty tomb, the rising sun—and we cry out: "The Lord is truly risen, Allelluia!"

In the dark blue circle is the figure of Christ ascending into Heaven, and our hearts are mingled with joy and sorrow: "How can we get along without Him?"

Again a white circle, and the Holy Spirit, descending upon the Apostles and, hopefully, upon all of us who need Him so much: "O Comforter, to Thee we cry/Thou highest gift of God most high/Thou fount of life and fire of love/O sweet anointing from above!"

In the light blue circle—blue like the blue of the sky, we see an M, reminding us that, after many years during which she mothered the early Church, Mary dies and her body is taken up into heaven.

Again a white circle, the M and the crown above it: no whiteness could express the radiant glory of the Blessed Virgin who reigns as Queen of Heaven and of earth:

"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen."

Mysteries Of The Rosary

Joyful Mysteries—Monday and Thursday

1. The Annunciation (Humility)
   Scripture Readings: Matthew 1:18-25;
   Luke 1:26-38
2. The Visitation (Charity)
   Scripture Readings: Luke 1:39-58
3. The Nativity (Poverty)
   Scripture Readings: Matthew 2:1-23;
   Luke 2:1-20
4. The Presentation (Obedience)
   Scripture Readings: Luke 2:22-38
5. The Finding Of Jesus in the Temple (Piety)
   Scripture Readings: Luke 2:41-52

Glorious Mysteries—Sunday, Wednesday and Saturday

1. The Resurrection (Faith)
   Scripture Readings: Matthew 28:1-15;
   Luke 24:1-49
2. The Ascension (Hope)
   Scripture Readings: Luke 24:50-53; Acts 1:1-14
3. The Descent of the Holy Spirit upon the Apostles (Love)
   Scripture Readings: John 14:25-31; Acts 2:1-41
4. The Assumption (Eternal Happiness)
   Scripture Readings: Proverbs 8:1-31;
   Judith 13:18-20
5. The Crowning of Mary (Devotion to Mary)
   Scripture Readings: Revelations 12:1-6

Sorrowful Mysteries—Tuesday and Friday

1. The Agony in the Garden (Contrition)
   Scripture Readings: Matthew 26:36-56;
   John 18:1-11
2. The Scourging at the Pillar (Purity)
   Scripture Readings: Mark 15:1-15;
   Luke 23:13-25
3. The Crowning with Thorns (Courage)
   Scripture Readings: Matthew 27:27-31;
   Mark 15:16-20
4. The Carrying of the Cross (Patience)
   Scripture Readings: Matthew 27:32-36;
   John 19:17-22
5. The Crucifixion (Self-denial)
   Scripture Readings: Matthew 27:3[illegible]-56;
   Mark 15:21-41

Rev. Francis Staber

Father Francis Staber, pastor of St. Mary's Church, Spirit Lake, when the Stained Glass Window Project was designed and executed, studied theology at Kenrick Seminary, St. Louis, Missouri. He was ordained to the priesthood on September 18, 1943, by Bishop Edmund Heelan at the Cathedral of the Epiphany, Sioux City, Iowa.

He was assigned assistant pastor at the Cathedral of the Epiphany in October, 1943, and in May, 1949, to St. Mary's Church, Storm Lake. He was appointed pastor of St. Joseph's Church, Barnum, on December 27, 1951, and assigned to St. Mary's at Spirit Lake in June, 1959. He remained at St. Mary's until June, 1964, when he was appointed pastor of Our Lady of Good Counsel, Fonda. On February 2, 1968, he became pastor of St. Michael's Church in Whittemore until June 23, 1975, when he was assigned to St. Joseph's Church in LeMars, where he is currently pastor.

Brother Sylvester J. Staber, S.J.

Brother Sylvester entered the Society of Jesus as a Jesuit Brother on July 29, 1938. He took First Vows on February 2, 1941, and Final Vows on February 2, 1949, at St. Stanislaus Seminary, Florissant, Missouri.

At the time of the Stained Glass Window Project at St. Mary's, Brother Staber was at Campion High School, Prairie du Chien, Wisconsin, where he was Superintendent of Buildings, Grounds, and Personnel. He remained there until August 15, 1978, when he was assigned to Creighton University at Omaha, Nebraska, where he is currently located.

Altar

The Altar—in this instance, a very beautiful black marble altar—has always been a very sacred object. The altar of sacrifice in the temple at Jerusalem was held in great reverence. In the Christian tradition, the altar has been a symbol of Christ and was so honored in the pre-Vatican II liturgy where it was solemnly incensed at High Mass.

We Build Upon the Past

It is difficult to write the history of the past. Actually, history is being made minute by minute, day by day. And such history could only be properly written by one who was experiencing that history in the making. Certainly that is true—at least from one aspect. Such a one could say, "I was there. I saw it happen. I took part in this event. I know the people who were involved."

But, from another aspect, history can only be properly written after a lapse of time. When one is too close to anything, he cannot see it properly. One needs a certain distance to gain true perspective. So, perhaps the history of St. Mary's Parish at Spirit Lake can be better written now than it could have been even fifty years ago.

Whenever one travels through northern or northwestern Iowa, one must surely gaze with awe and wonderment at the cultivated fields, the rolling prairie land, the ribbons of roads that lead, even today, from one isolated farm house to another. And the imaginative traveler envisages the first settlers, picturing them at their back-breaking labor of clearing the land, imagining their fears, their loneliness, their sense of helplessness when the winds blew and the snow fell and the temperature dropped far below zero and they were completely out of touch with civilization. Even "near neighbors" were miles and miles away. There were no radios—no telephones—no TV's.

What kind of people were these early settlers? They must have been men and women of enormous determination, great courage and remarkable faith. Certainly they had to have faith in the land, itself, in their own ability to bring it to productivity; even stronger had to be their faith in their ability to brave the loneliness—the violence of nature when its furies were unleashed against them, and most important of all, a deep and abiding faith in God.

That this faith in God was a strong and vital characteristic of the early settlers is evidenced by the fact that scarcely had a settlement been made than some intrepid missionary would appear among them—to be warmly welcomed and very reluctantly allowed to depart.

Certainly this is the story of St. Mary's Parish. This whole Lakes region had been the home of the Sioux Indians. In 1851 the Sioux relinquished the last of their possessions in Iowa. Shortly afterward, the Great Lakes section of Iowa was named Dickinson County in honor of the Honorable David S. Dickinson, a former U.S. Senator from the state of New York.

In 1856, the first white settlement was made in this region. Then it was that *Father J. J. Smith* of Emmetsburg, inspired by the conviction that there must be some Catholics among the settlers here, travelled about this wild and uncharted territory in search of them. It is easy to imagine the joy experienced by these pioneers at the unexpected appearance of Father Smith. It was at the home of Oliver Sarazine in Spirit Lake that Father Smith said Mass, the first to be celebrated in Dickinson County. After this first, never-to-be forgotten occasion, Father Smith would make his way to this region around Spirit Lake two or three times a year, to attend to the spiritual needs of the Catholics here.

Finally, in 1881, *Father M. K. Norton* came to Spirit Lake and made his home with the

Sarazine family. The first resident priest, Father Norton, had a small but faithful band of parishioners: the families of John P. Kuhn, Philip Riley, Peter Flemming, Joseph Spielman, Michael Nece, Caspar Miller, Bernard Narey, Joseph Schneidawind, James Swailes, and, of course, Oliver Sarazine.

It is a tribute to the staunch faith of this group that the first church in Dickinson County was built in 1883 at Spirit Lake at a cost of $1500.00. The land on which the frame church was built was donated by an Episcopalian, Mr. B. B. Van Steenburg—and this, long before the word Ecumenism, had found its way into the working vocabulary of the average Christian!

Chief carpenter for the little frame church was John P. Kuhn. With the addition of an extension in 1912, this church served the little congregation until 1956. Obviously, the labors of John Kuhn and his helpers brought forth a sturdy and useful church of which that little band of pioneers must have indeed been proud.

It was fitting that the first recorded baptism was for George Kuhn, son of John Kuhn and Anna Spielman, born May 8, 1883. The first marriage in the little church was November 4, 1883, between Joseph Seidell and Mary Duffie.

It must have been a sad day for the little community at Spirit Lake when Father Norton, in order to be more centrally located, moved his residence to Ruthven. *Father Luke J. Carroll*, in that same year, replaced Father Norton at Ruthven from which he continued to serve the Spirit Lake community.

In 1894, *Father P. W. McCauley*, residing at Milford, attended to the spiritual needs of the little flock at Spirit Lake. On May 16, 1894, Father McCauley traveled there to assist at the marriage of Daniel Sarazine and Catherine Nece.

The history of that parish for some time after this is a history of one pastor after another from the surrounding towns being assigned Spirit Lake as a mission. So we have, as it were, a litany of names and dates:

1894-1896 . . . Father P. Tierney *from Spencer*
1896-1898 . . . Father L. J. Kerby *from Spencer*
1898-1905 . . . Father M. P. Daly *from Estherville*
1898-1905 . . . Father J. R. Daly *from Estherville*
1905-1909 . . . Father Simon Roth *from Armstrong*
1907-1909 . . . Father E. C. Myer *from Milford*

During these years, a certain amount of rather sporadic attention was given to the Spirit Lake community. In 1901, a plot of ground overlooking Big Spirit Lake was purchased and platted for a cemetery. The first to be buried there was Joseph Kuhn, in 1902.

It seems that the living faith of our early settlers is often attested to by the time and effort given to beautifying their Parish cemetery. Certainly this seems to be true at Spirit Lake, where, in 1919, a group of zealous women, members of the Rosary Society, devoted much time to this project. Their names are surely worthy of a place in the parish annals:

Mrs. Thomas Burt—Mrs. Charles Baldy—Mrs. Ed Carlton—Mrs. Dan Sarazine—Mrs. Peter Fitzpatrick—Mrs. M. F. Fitzgibbons—Mrs. John P. Kuhn

Their combined efforts transformed this rather unsightly patch of weeds into the beautiful cemetery, named St. Margaret, after the wife of Oliver Sarazine, former owner of the site.

When *Bishop Garrigan* assumed his duties as Bishop of the new diocese of Sioux City, he found that Dickinson County was without a resident pastor. So, he appointed *Father E. C. Myers* pastor at Milford with missions at Spirit Lake and Okoboji.

Only in 1914 did Spirit Lake become a parish in its own right with its own resident pastor, *Rev. Clement Sweeney,* who had been ordained just three years before. Although young, he assumed the responsibilities with zeal and determination and soon had a group of cooperative parishioners. Together they took up the task of building a rectory for a sum of $3500.00 This money was realized by contributions and a fair staged at the Old Opera House. In 1915 the rectory was built. Up until that time, through the years, priests were granted hospitality by parishioners. Notable among these were Mrs. O'Dea, the Michael Nece family and the Sarazines.

Father Clement Sweeney was aware of the importance of parish societies for the building of parish spirit and in December of 1915, he organized the Sodality of the Blessed Virgin Mary. Its first officers were Margaret Fitzpatrick, secretary, and Bessie Nece, treasurer.

Although the sodality continued in existence until 1924, it was largely supplanted by the formation of the Rosary Sodality on January 3, 1917. Father Sweeney appointed Mrs. George Miller as its first president, Mrs. Baldy vice-president, Mrs. Gustave Bibow, secretary and Mrs. O'Dea, treasurer.

In 1917, Father Sweeney was replaced by *Father Arthur Cavanaugh,* who was followed in 1922 by *Father Fortunatus LeBlond.* Father LeBlond remained for 24 years until his retirement in 1946.

Father Skahill was pastor from 1946 until 1951, when Bishop Mueller entrusted the parish to the Congregation of the Missionaries of Our Lady of La Salette with *Father John Dunne* appointed pastor.

This arrangement, however, was short-lived and in 1954, *Father Vincent L. Beacom* succeeded Father Dunne. At this time, the need for a new church was very evident. The number of resident parishioners had grown to 430, while the congregation was considerably enlarged during the summer months by tourists who were coming in ever-increasing numbers to vacation in this Lake area. Therefore, in the fall of 1954, a fund-raising campaign was launched. Construction of the new church was begun in 1955 and progressed rapidly. On June 3, 1956, the first Mass was celebrated and on June 5, 1957, the church was formally blessed and dedicated by Bishop Mueller.

In June, 1958, *Father Francis H. Staber* succeeded Father Beacom. During his pastorate the project of stained glass windows for the church was initiated and almost completed by 1964 when *Father Elmer D. Thom* became pastor.

When *Father N. J. Becker* assumed the duties of pastor in June of 1970, the need of a parish hall and class rooms for the growing CCD program demanded attention. Plans for building were made and construction begun in September of 1971 for classrooms, a hall and a new rectory. These were completed in September of 1972.

Throughout the years, additional property was added to the original lot on which the

church and rectory were built. The parish now owns the entire block, plus the adjoining property across the street south of that block.

In 1981, the house directly south of the church was purchased. This is now being used as a home for the Director of the Religion Program of the Parish.

St. Mary's continues to grow. At the present time, there are about 400 families, 1,100 members and 300 students in the religion program.

Since the birth of the parish as a separate entity, St. Mary's Church has indeed been blessed with zealous pastors who worked tirelessly to promote the growth and welfare of the parishioners. Certainly, each of them deserves more than a name and a date in the annals of the parish.

For that reason, a brief sketch of each of the resident pastors has been included in the parish history.

Father Clement Sweeney was born in Evansville, Wisconsin on August 25, 1887. After his elementary education at Sheldon, Iowa, he attended St. Joseph's College, Dubuque, and studied theology at Fribourg, Switzerland, where he was ordained. After serving briefly at the Cathedral and at Assumption Church in Emmetsburg, he became pastor at Spirit Lake where his youthful zeal did much to bind the parishioners of St. Mary's parish into a close-knit group. After his brief but fruitful service as pastor there from August 24, 1914 to September 7, 1917, he spent a short time as an army chaplain. After many years of dedicated service at Sacred Heart Parish in Fort Dodge, he died at Mercy Hospital in that city on April 19, 1961.

Father Arthur Alban Cavanagh (sometimes spelled Cavanaugh) came to us from overseas. Born in Liverpool, England, July 13, 1873, he studied philosophy at St. Peter's College, Wexford, Ireland, and theology at St. Paul's Seminary, St. Paul, Minnesota. He was ordained by Bishop Garrigan on May 31, 1915. After serving as assistant at Denison and Gilmore City, he became pastor at Spirit Lake (1917-1922). From St. Mary's, Spirit Lake, he was transferred to St. Joseph Church at Duncombe. Father Cavanagh died October 7, 1932.

Father Cavanagh was succeeded by *Father Fortunatus LeBlond* who was pastor at St. Mary's for 23 years. The following sketch of Father LeBlond was written by Bishop Frank H. Greteman:

From 1923 until 1946 St. Mary's Parish, Spirit Lake, had as its pastor one of the most beloved and widely-known priests in the early years of the history of the Diocese of Sioux City.

Father Fortunatus ("Patsy") LeBlond was a native of Quebec, Canada, where he was ordained to the holy priesthood on December 22, 1900. After serving for a number of years in his native diocese, and aware of the need for a French-speaking priest at the former St. Jean Baptiste Church in Sioux City, Father LeBlond came to this diocese in 1909 and served for some years as an assistant to Father Theophile Plante, then the pastor of this French-speaking parish. In 1914 Father LeBlond was appointed administrator

of St. Mary's, Oto and its mission of St. Philip's Hornick, where he served for nine years until his appointment to Spirit Lake in 1923.

Upon his appointment as pastor in Spirit Lake and of the mission of St. Margaret's at Lake Park, Father LeBlond formally became a priest of the Diocese of Sioux City. Although his ties to his native Quebec were now severed, he was always proud of the distinction of being the only French priest in the Diocese of Sioux City. St. Mary's was then a small parish, except during the summer months when the little frame church was filled with summer visitors. It was during these months especially that Father LeBlond endeared himself to the hundreds of people of all races and creeds who came to the lake area for their vacation. Some of the summer visitors still recall how Father LeBlond, usually on a hot July Sunday, would personally take up the annual "coal collection," explaining as he did so that "you cannot heat these buildings with snowballs." This always drew a big smile and a bigger contribution.

As St. Mary's Parish grew, the little mission at Lake Park became smaller, its church building deteriorated until it was finally necessary to close this mission parish. Thereafter, Father LeBlond devoted his entire priestly ministry to the good people of Spirit Lake and to the summer visitors.

In his later years, Father LeBlond was favored by the friendly association and help of the LaSalette Fathers, who had established a minor seminary at Terrace Park on West Okoboji Lake. As his health declined, these good priests not only looked after his personal welfare, but often conducted the services at St. Mary's.

Finally, in 1946, Father LeBlond retired from active service and left his beloved people at Spirit Lake to live with his dear friend, Monsignor William F. Mason at Assumption Rectory, Emmetsburg. On March 7, 1948, in Holy Family Hospital, Estherville, where he was a patient, Father LeBlond was called by God to his eternal reward. He is buried in the Catholic Cemetery at Emmetsburg. The people of Spirit Lake and hundreds more throughout the Middle West had lost a beloved pastor and friend whom they will long remember.

Succeeding Father LeBlond was *Father Joseph Gerald Skahill* who was born September 21, 1913 at Cascade, Iowa. He was educated at St. Patrick's Academy, Danbury, at Loras College, Dubuque, and Kenrick Seminary in St. Louis. Ordained May 18, 1940, by Bishop Heelan, he was assistant at Boone, Iowa, from 1940-1946. After five years as pastor at Spirit Lake (1946-1951) he served at Laurens, Cherokee, Livermore, and is presently pastor at Anthon.

At that time, as mentioned before, Bishop Mueller entrusted the little flock at Spirit Lake to the La Salette Fathers and *Father John F. Dunne* became pastor. Born August 20, 1908, he entered the Congregation of Our Lady of La Salette on February 7, 1928, and served as pastor at Spirit Lake from 1951-1954. During this time the La Salette Seminary nearby was flourishing. Father Dunne spent his years of retirement at the Provincial House in Hartford, Connecticut, and died in the fall of 1981.

Father Vincent Beacom, who followed Father Dunne, was born July 14, 1911, in Nebraska. His early education was at Dakota City and Jackson, Nebraska. He attended Trinity

College in Sioux City and studied theology at St. Paul's Seminary in St. Paul, Minnesota. Ordained on April 23, 1944, by Bishop Heelan, Father Beacom served as assistant at Corpus Christi, Fort Dodge; Sacred Heart, Pocahontas; St. Patrick's, Sheldon; St. Mary's, Remsen; and was pastor at Sacred Heart in Alvord. From 1954-1958, Father Beacom was pastor at St. Mary's, Spirit Lake. During that time, the new church was constructed. Later, as pastor at Graettinger, he was responsible for a new parish center and a rectory. Father Beacom is still serving at Graettinger.

Father Francis Staber was then appointed to Spirit Lake. He was born August 13, 1917, in Cherokee County, Iowa. Educated at school in the Cherokee area, he attended Quimby Consolidated High School and Cherokee Junior College after which he finished his college studies at Trinity College in Sioux City. He studied theology at Kenrick Seminary in St. Louis. Ordained on September 18, 1942, by Bishop Heelan, he served as assistant chaplain at Mercy Hospital in Sioux City for 5 years and was assistant at the Cathedral and at St. Mary's in Storm Lake. In 1951 he became pastor of St. Joseph Church in Barnum, and in June of 1958, was assigned as pastor of St. Mary's in Spirit Lake.

During his years at Spirit Lake, the new stained glass windows were designed and installed, thanks to the creative efforts and painstaking research of Father Staber and his Jesuit brother, Brother Sylvester Staber, S.J. In 1964, Father Staber was appointed pastor of Our Lady of Good Counsel at Fonda, Iowa. On February 2, 1968, he became pastor of St. Michael's church in Whittemore, Iowa, and left there in June of 1975 to become pastor of St. Joseph's church in LeMars, Iowa.

Father Elmer Thom followed Father Staber at St. Mary's. He was born on November 11, 1917, at Ashton, Iowa, where he received his early education. His college and philosophy were taken at Trinity College in Sioux City. He studied theology at Kenrick Seminary in St. Louis and received his MSE at Creighton University in Omaha. Father Thom was ordained by Bishop Heelan on April 10, 1943.

Father Thom's career has been somewhat varied as his work in parishes has been interspersed with other duties, e.g.: chaplain at Briar Cliff College and instructor at Heelan High. While pastor at Sacred Heart in Ruthven, he was also principal at Emmetsburg Catholic High School. Leaving Ruthven and Emmetsburg, he became pastor of Immaculate Conception in Cherokee. On June 2, 1964, he assumed the duties of pastor at Spirit Lake and served there until June 2, 1970. He then returned to Emmetsburg as pastor of Assumption Parish. In 1979, he became pastor at St. Thomas in Manson where he is at this writing.

The present pastor, *Father Nicholas Becker*, was born June 9, 1912 at St. Joseph, Iowa. He spent a year at Conception Seminary, Missouri, but finished his high school at St. Mary's Mission House, Techny, Ill. His first year in college was again at Conception, and then he transferred to Trinity College in Sioux City. He took his theology at St. Mary's Seminary, Baltimore, Maryland. Nicholas Becker was ordained to the priesthood May 1, 1938, by Bishop Heelan. He was assistant at Emmetsburg, Templeton, and Bancroft, was pastor at St. Louis, Royal, with its mission at St. Mary's, Everly. He spent 17 years as Administrator at St. Joseph's, Granville, where he constructed St. Joseph's High School.

He was responsible for the addition to the building when it merged with St. Mary's, Alton and St. Anthony's, Hospers, and became known as Spalding High School.

In 1970, he became pastor at St. Mary's in Spirit Lake, where he has been responsible for the building of St. Mary's Hall and Catechetical Center and also for St. Mary's Rectory. Under his leadership the congregation continues to grow and the CCD program to expand. A word of commendation is due here to the fine work and untiring efforts of Sister Clare Becker of the Dubuque Franciscans who has been directing this program for some years.

To give the facts of birth and ordination, parishes served—all these are the bare bones, the skeleton! Only those who have known and loved these men can truly honor their memory by their prayers and appreciation. And this, the parishioners of St. Mary's will continue to do for each of these pastors, admitting their humanness, admiring their virtues, and thanking them for their years of untiring service in Spirit Lake.

On the other hand, to attribute all the success of a parish to the pastor is to ignore the vital contribution made by the parishioners. Even a cursory reading of this brief history will reveal how the names of the early settlers are mentioned again and again. One wishes that all parishioners could be named here. Obviously, that is not possible, but let us mention the pioneers once more—as the first strong links of the chain that binds St. Mary's Parish into a close-knit group: Sarazine and Kuhn, Miller and Spielmann, Nece and Narey, Flemming and Riley, Schneidawind and Swailes. Certainly it was upon their staunch faith and undaunted labors that the parish of St. Mary's, Spirit Lake, was founded.

And because of the faith and cooperation of many others, equally zealous and devoted, and under the strong leadership of Father Becker and his successors, St. Mary's will continue to grow. Truly, to this congregation at St. Mary's, Spirit Lake, might well be directed the exhortation of St. Paul:

"You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Christ Jesus Himself. He is the one who holds the whole building together and makes it grow into a sacred temple dedicated to the Lord. In union with him, you too are being built together with all the others into a place where God dwells through his Spirit." (Eph. 2:20-22)

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Catholic Daughters of the Americas

The Catholic Daughters of the Americas is the largest national organization of Catholic Women in the world with a membership of aproximately 182,000. CD of A Courts are organized in forty-four states, the Canal Zone, Mexico, the Dominican Republic, Puerta Rico and the Virgin Islands. The organization was formed in 1903 by the Knights of Columbus in the State of New York.

The Catholic Daughter Program is called "Heart to Heart," the motto of John Cardinal Newman. The heart is the symbol of the love for Christ that all must have to serve. From this love come the four facets of our program: renewal, apostolate, community and youth.

The aim of the Catholic Daughters is to do a great deal of "heart to heart" talking to God, to themselves, to their fellow members, to other Catholics, as well as to all citizens, but especially to everyone who is in sorrow, pain and privation, and in a very special way, to the youth.

Court Our Lady of the Lake #2111 was instituted February 23, 1975.

Knights of Columbus

Over one hundred years ago, on March 29, 1882, in a parish in New Haven, Connecticut, Father Michael J. McGivney, curate of St. Mary's parish in New Haven, chartered the first Knights of Columbus Council. The Council was formed by a group of Catholic men to aid in the development of the church religiously, and also to provide for the widows and children of the men of the parish.

After the first century of the existence of the K of C, over a million Catholic men now serve the Church and the nation, participating in their individual council's activities. The unselfishness of the Fraternity is recognized throughout the nation, and if Father McGivney were alive today, he would be proud of the way the organization has grown and developed. He would be happy to see that the first hundred years of the Knights of Columbus was truly a "Century of Service."

The Iowa Great Lakes Council #5043 was chartered Nov. 14, 1960